



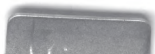
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New standard teacher

# New Testament Doctrines

W. G. L. G. G. G.









# THE NEW TESTAMENT DOCTRINES

BY  
J. H. MOORE

AUTHOR OF OUR SATURDAY NIGHT

Eleventh Thousand

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**By J. H. Moore**

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To the CHURCH of THE BRETHREN

Of which I became a member at the age of thirteen,

In whose ministry I have served forty-three years,

In whose interest I have occupied the editorial chair  
nearly half of my lifetime,

And to whose helpful influence I am indebted for my  
attainments in the religious life,

THIS LITTLE BOOK IS MOST AFFECTION-  
ATELY DEDICATED



JAN 31 1925

## Introduction.

It was in 1708 that eight devout men and women, residing in Schwarzenau, Germany, met from day to day to study the Scriptures, with a view of ascertaining the will of God, as set forth in the Sacred Volume. They put aside all creeds and confessions of faith, that they might be free to accept the whole truth as it came to them. After studying the Word for months, it became evident that there was no body of people in all Europe, known to them, who, in their faith and practice, lined up with the form of doctrine enjoined upon the followers of Christ. After much earnest prayer it occurred to them that they could do no wiser thing than to form themselves into a working body, and to restore to the church, thus constituted, the primitive order of worship and service. Being of one mind and heart, regarding the teachings of the Gospel, they cut loose from all former church affiliations, agreed together in accepting the New Testament as their rule of faith and practice, and proceeded to carry out, step by step, what the Inspired Volume demands.

Early one morning they went to the near-by river Eder, were buried with Christ in baptism, and the same day organized themselves into a Christian body, made choice of Alexander Mack as their minister, and began to preach and put into practice

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what they conceived to be the "all things" set forth in the Written Word. Having settled on the New Testament as their rule in all religious affairs, it was an easy matter to accept the light as it came to them.

They builded better than they knew. The reform movement spread, and hundreds accepted the faith, but on account of persecution practically the whole membership emigrated to America from 1719 to 1729. The plea of these earnest people was well received, and since then churches have been organized from the Atlantic to the Pacific; Conferences have been formed; colleges have been built up; foreign missions have been opened, and a splendidly-equipped Publishing House has been established, with church and Sunday-school activities put into operation.

It is in the interest of the teachings of this Christian body that this treatise has been prepared, believing that it will be appreciated by those who are looking for a brief and clear statement of the faith and practice of the Church of the Brethren. The author does not aim at literary finish. His purpose is to set forth the doctrines of the New Testament in the simplest possible manner, so they can be understood by any one who may chance to read the book. The chapters are short, and yet they are intimately related, and the line of thought is such as to make easy and, we trust, helpful reading.

THE AUTHOR.

October 23, 1914.

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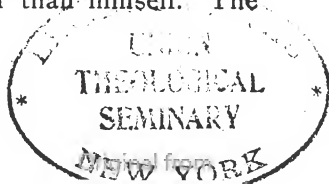
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# THE NEW TESTAMENT DOCTRINES

## Is There a God?

Is there a God? Why ask the question? Can any one doubt the existence of a Supreme Being? On every hand we are confronted with positive evidences of his existence and power. What are we to understand by the earth, sun, moon and all the stars? What are we to understand by the planets of our solar system, that revolve about the sun with absolute regularity? Well may it be said: "The heavens declare the glory of God." The solar system alone proves the existence of an Overruling and Intelligent Mind. Everything we behold works with the utmost precision,—an accuracy unknown in any device of man. A planet, in its course around the sun, varies not a second in a thousand years. The heavenly bodies most assuredly show the handiwork of God. Indeed, can any thinking man look up at the starry heavens, behold the movements of the celestial orbs, and yet doubt the existence of a God? Then think of man,—his intelligence, his aspirations and the yearnings of his heart. The best and the noblest there is in man cries out after a being greater than himself. The



idea of a God is innate with man. It is a very part of him. He can not get away from the thought. Yea, there is a God. This is the verdict of the best minds the world has ever produced. One of the wisest of men once said: "The fool hath said in his heart, There is no God." So, after all, only fools say, "There is no God."

### **The Creator of All Things.**

There is a God. He made the earth and all things that dwell therein. He made the sun, moon, and all the stars. The universe is not a work of chance. This world did not come into existence by chance. Everything about it goes to show that it was created,—brought into existence and prepared for living beings from the lowest to the highest type. Everything around us goes to show that the earth was made for man, and that man was made for the earth. The condition of one fits into the demands of the other most thoroughly. We might as well think of the incongruity of a commodious dwelling, with all the conveniences of a lovely home, without a tenant, as to think of this earth, with its adaptation for man, and yet without an inhabitant. All has been planned and worked out by an intelligent, loving and all-powerful Being, and that Being is God, our Creator and Father.

### **His Fatherly Care.**

God not only made all things, but he looks after the works of his hands with a fatherly care, and reduces everything to a working system which, for

harmony and precision, baffles the comprehension of man. In the great, boundless universe, with its thousands of stupendous bodies, all set in order, constantly in motion, there is not a hitch. The Lord directs the workings of every part of his vast machinery with a skill unknown to the most advanced intellects of earth. Then, too, he has so nicely adjusted the conditions of the earth, to the needs of man, as to impress every thinking person with the thought of his loving and fatherly care of his children. Who can look out upon the starry heavens, and then look at the earth, with all of its adaptations for man, and say that ours is not a wise, kind, loving, merciful and just Father?

### **Man, the Highest Type.**

Contrasting man with the works of God's hands, as displayed in the heavenly bodies, the Psalmist says: "What is man, that thou art mindful of him? . . . For thou hast made him a little lower than the angels, and hast crowned him with glory and honor" (Psa. 8: 4, 5). There are three orders of intelligence. First, the Deity. To this order belongs the Father, the Son and the Holy Ghost. They have the supervision over the entire universe and direct every movement. Second, the angels. These are God's celestial messengers, and there may be millions of them. In their work they are not limited by space or conditions, but can be sent to any part of God's domain. Third, comes man, made a little lower than the angels, and also created to serve God's purpose on earth. In his famous ad-

dress on Mars' Hill, Paul referred to man as "the offspring of God" (Acts 17: 29). Well may man be recognized as the crowning piece of God's work, the highest type of creation, made in the likeness and image of God, and capable of the highest order of soul and intellectual culture. Since man occupies a position just a little lower than the angels, since he is the offspring of God, and made in the likeness and image of the Deity, it is no wonder that the great Father should be so thoroughly interested in his welfare and destiny.

### **God's Revelation to Man.**

Considering the relation that man sustains to his Maker, and his marvelous possibilities, it is inconceivable that he should have been left without some kind of a revelation, to guide him in his search after spiritual light and the better way of living. After making man in his own likeness and image, God would no more think of leaving him to grope his way in darkness, than a kind and loving earthly father would think of leaving his helpless child without food or clothing. For his temporal aid, God has given man the light of the sun, nourishment for his craving appetite, and material from which to make clothing for his bodily comfort. Without a revelation to supply the yearnings of his soul, the work of the Creator would be incomplete. We can not think of such a neglect, and it is but proper that we should look about us for a revelation that bears the stamp of the Divine.

### **The Bible, God's Revelation.**

The Bible not only supplies the spiritual cravings of man, but it bears upon its face the unmistakable evidence of an Inspired Volume. It is made up of sixty-six books, written by half as many men, who lived at different periods of the world's history, and in different parts of the earth. They wrote at widely different times, under different circumstances, and for different purposes. From the time the first book of the Old Testament was commenced, until the last book of the New Testament was completed, nearly sixteen hundred years rolled by. These different authors were men of various occupations and attainments. Among them were kings, prophets, judges, scribes, shepherds, military officers, court officials, poets, taxgatherers, college graduates, fishermen and physicians. Some were men of polished literary attainments, while others were favored with only an ordinary education. As each man wrote, he was guided by the Holy Ghost; and so the Bible comes down to us with the Holy Spirit and God behind it. We need not offer special evidence in support of its Divine Authenticity. What it is accomplishing in the conversion of men and women, and in making the world better, to say nothing of its perfect adaptation to the needs of man, is ample proof of its claims as the Revealed Will of the Most High. As has well been said:

**"This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners**

and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently and prayerfully. It is a mine of wealth, a Paradise of glory and a river of pleasure. It is given you in life, will be opened in the judgment, and will be remembered forever. It involves the highest responsibility, will reward the greatest labor, and will condemn all who trifle with its sacred contents."

### **The Old Testament.**

The Bible is divided into two general divisions,—the Old Testament and the New Testament. The former, beginning with Genesis and closing with Malachi, covers the whole period of the world's history from the creation to within about 400 years of Christ. For centuries it has been held that the first five books of the Old Testament, with the exception of the closing chapter of Deuteronomy, were written by Moses, or at least prepared under his instruction. In fact, Christ, who knew what he was talking about, repeatedly refers to Moses as the



author of the books containing the law, or the Pentateuch, as these five books are commonly called. (See Luke 24: 44 and John 5: 46, 47.) In Mark 12: 26 Jesus calls Exodus "the book of Moses." In the time of Christ the Old Testament was divided into three parts,—the Law, the Prophets, and the Psalms. The authorship of the law was ascribed to Moses, while the other parts were assigned to a number of authors; but all of the books, constituting the collection, were looked upon as inspired.

The Old Testament gives an account of God's dealings with his people during the Old Dispensation, and served its purpose as God's revelation to man for this period. Its teachings were more especially adapted to Israel as a nation, and were meant to prepare a people for a more advanced revelation. Hence Paul says that "the law was our schoolmaster to bring us unto Christ" (Gal. 3: 24). In the next verse we are told that "after that faith is come, we are no longer under a schoolmaster." In preparing a people, and leading them up to Christ, to the higher plane, the law has been fulfilled; that is, it has served its purpose. Or, as Jesus once said: "The law and the prophets were until John" (Luke 16: 16), therefore we are no longer under the law of Moses. The law, with its rites and ceremonies, has passed away, having been disannulled. Like an old institution, it has given place to a better covenant, and one "established on better promises" (Heb. 8: 6). And since the Old Testament can not be regarded as our rule of faith

and practice, we must naturally look to the New Testament.

### **The New Testament.**

The New Testament Canon, as we now have it, has practically existed since the close of the apostolic age. At different times the genuineness of some of the books was questioned, but before the Council of Nice, A. D. 325, the list had been quite generally agreed upon, though the council took up the books, one by one, and confirmed the existing canon.

The New Testament is composed of twenty-seven books, the production of at least eight authors, and is intended solely for the new dispensation. In the Gospels we have a history of Christ, a record of his teachings and an account of the establishing of his church. The Acts follow with an account of what was done by some of the apostles and others, under the guidance of the Holy Ghost. Here we find a number of conversions, in which the process of conversion is clearly set forth. The epistles were addressed to saints, and have much to say as to how the converted should live. The canon closes with the Book of Revelation, dealing largely with the future, and pointing out clearly the destiny of the righteous, as well as that of the disobedient.

While the Old Testament belongs to the old dispensation, and was intended for the people of that dispensation, the New Testament pertains to the new dispensation, and is fully adapted to the needs and purposes of the present age. Here we find the

will of God, as intended for every age and nation. It was prepared by holy men, who wrote as they were moved by the Holy Spirit, and therefore the book properly becomes the rule of faith and practice for all the faithful who accept Christ as their Teacher and Savior. It now becomes our duty to examine this Book and see what it demands of all the faithful followers of Christ.

### **John Introducing Christ.**

The work of the New Dispensation was begun by John the Baptist, the forerunner of Christ. His preaching, as Mark puts it, was "the beginning of the Gospel of Jesus Christ, the Son of God" (Mark 1: 1). It is further stated, as cited before, that "the law and the prophets were until John: since then the kingdom of God is preached" (Luke 16: 16). We read: "There was a man sent from God, whose name was John" (John 1: 6). So he was selected by God for a special purpose and, during his brief ministry, performed his mission, which was to prepare a people for Christ. He delivered the message received of God, and in this way prepared a people by making known to them the mission with which he had been entrusted. He magnified not himself, but the Christ, who was to follow.

He was entrusted with a baptism that was from heaven (Matt. 21: 25), and to the thousands who received his teachings regarding Jesus, he administered the rite of baptism. In the midst of his remarkable career, and while baptizing in the river Jordan, Jesus, who was then about thirty years old,

came forward and demanded baptism. At first John hesitated, feeling that he was hardly worthy to baptize One whom he regarded as his superior. But being fully convinced, by what was said on the occasion, that this was a part of his mission, he led Jesus into the sacred stream and baptized him, employing the form of baptism that he had received from heaven, and the form observed in the baptism of the thousands who had so willingly accepted his teachings. At Christ's baptism, God proclaimed him as his beloved Son, thus settling the question with John, and others having spiritual insight, that he was indeed the long-promised Messiah,—the One of whom Moses and the prophets had written.

### **Christ the Head.**

Referring to the confession made by Peter, Jesus said: "Upon this rock I will build my church" (Matt. 16: 18). To this church belong all true believers who love Jesus, confess his name and obey his commandments. He is the Head and the Law-giver by divine appointment. To him all saints are directly related, and thereby become and constitute the body of Christ upon the earth. The word "church," primarily, means "the called out." Jesus, through his Word, through his faithful teachers, and by the help of the Holy Spirit, calls upon men and women everywhere to forsake their sins, come out from the world and to lay hold on eternal life. Those who, in faith, heed the call, make up the membership of the New Testament church.

In Col. 1: 18 we read: "And he is the head of

the body, the church." Paul told the elders at Ephesus to feed the flock of God, which Jesus has purchased with his own blood (Acts 20: 28). The church belongs to Jesus, was founded by him, and even purchased with his own blood. By his labors, John the Baptist prepared members for this body, and as they left all, and attached themselves to Christ, they became members of his body,—subjects of his kingdom on earth. This mystical body of Christ has never been formally organized. As disciples accepted Jesus in faith and obedience, they became a part of his called-out,—the church,—and at the head he stands as the Savior, the Purchaser, and the Law-giver. However, for convenience, local churches have been organized, and, by virtue of New Testament recognition, they became parts of the body of which Jesus is the Divinely-appointed Head. These local churches, or congregations, with their officers, are authorized to do all that the Gospel requires of churches, and may combine to labor together for more extended work in the interest of the kingdom.

### **Our Creed.**

In carrying forward the work the Master has entrusted to his people, the church that is wise as well as loyal, will accept the New Testament for her creed. Here will be found a rule of faith and practice that is backed up by Divine Authority, and is perfectly adapted to the conditions and needs of the church in every age and country. Here will be found the principles or fundamentals of the Chris-

tian religion clearly stated. The duties, privileges and responsibilities are pointed out, and it is the duty of the church to adopt, from time to time, the wisest possible methods for carrying out these principles. In some respects, wisdom may dictate some changes in methods, but the principles, being divine, never change.

It is highly important that we do not confuse principles and methods, and that we do not attempt to elevate local and temporary methods to the dignity of principles. And while this is true, such methods of carrying on the Lord's work, as are set forth in the Scriptures, should be duly and sacredly respected. The New Testament, as the creed of the New Testament church, delegates, to any well-organized church of Jesus Christ, authority to teach and properly enforce all the requirements and demands of the Gospel; and, guided by wisdom and love for souls, along with a sacred regard for the purity and dignity of the church, no congregation can afford to tolerate in her ranks deliberate departures from the plain duties enjoined upon the members of the body of Christ. The teachings of the New Testament are intended for the government of the church, and those in charge of the Master's interest should see to it that they are respected.

### **He Came to Save Sinners.**

The whole purpose of Jesus' mission may be summed up in this one statement: "For the Son of man is come to seek and to save that which was lost" (Luke 19: 10). Then it is said in John 3: 16

that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John the Baptist recognized this fact most clearly when he once said, pointing to Jesus: "Behold the Lamb of God, which taketh away the sin of the world" (John 1: 29)! Jesus found man in the lowest depths of sin, and came to earth, and endured all the hardships and privations that were meted out to him, in order that he might save the sinner from his sins, as well as to protect him from sinning. Nothing but love of the highest type prompted him to carry out the mission of salvation entrusted to him. His mission was to serve and to save, and the plan he followed, in the scheme of human redemption, as we are here setting forth, step by step, shows clearly how the system was outlined in the mind of the Father, as well as in the mind of the Son.

### **Love and Obedience.**

Love and obedience are two great cardinal points in the plan of salvation. Jesus says, "If a man love me, he will keep my words" (John 14: 23). Nothing could be plainer. The real test of love is obedience. This will be found true in every department of life. The child who loves her mother will obey her. But hear the Master further: "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14: 21). Then, who is it that loves Jesus? There can be but one answer: "He that hath my commandments, and keepeth them"

Every man who has the New Testament has the commandments of Christ, and if he deliberately refuses to obey them from the heart, it can not be truthfully said that he loves his Lord. In the light of what we here say, it must be evident to every reader that love and obedience go hand in hand. Where love for the Master exists, there will obedience be found. The absence of obedience indicates the absence of love. This is the plain declaration of the Master himself. Hear him again: "He that loveth me not keepeth not my sayings" (John 14: 24). We also have this further statement: "For this is the love of God, that we keep his commandments" (1 John 5: 3). Love and obedience are found in the same heart. True obedience can not be separated from love. In fact, true love invariably prompts obedience.

### **Offers Eternal Life.**

Jesus not only saves us from our sins, but he offers eternal life to all those who believe on him. Hear this statement: "He that believeth on me hath eternal life" (John 6: 47). Another statement: "He that heareth my word, and believeth on him that sent me, hath everlasting life" (John 5: 24). At this point we may again quote John 3: 16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here we have salvation from sin, and the promise of life eternal as well. No greater gift could be offered to man, for nothing is so desirable, and so highly val-



ued as life, and especially is this true as it applies to the life that is beyond,—the life of the future,—everlasting life. This is what Jesus offers to every man and woman of the race, who will, in faith and obedience, to accept him as their Savior.

### **Preaching the Word.**

Just before taking his departure from earth, Jesus told his disciples to “go into all the world and preach the Gospel to every creature” (Mark 16: 15). But why preach the Gospel? Because “it pleased God by the foolishness of preaching to save them that believe” (1 Cor. 1: 21). Paul, in Rom. 10: 14, asks concerning those who would hear, believe and be saved: “How shall they hear without a preacher?” Jesus went about the country, not only healing the sick, but preaching the Gospel of the kingdom. He sent out the twelve, and later the seventy, to spread the news of the kingdom to the lost sheep of the house of Israel. Philip, some time after the ascension, went to Samaria and preached the Gospel (Acts 8: 5). He also preached to the Ethiopian eunuch (Acts 8: 35). And we read of others who went forth, preaching the Gospel, and in this way the foundation for congregations was laid in the hearts of the people. The preaching of the Gospel led to faith in the things preached, and faith led to obedience and salvation. So it will be seen how God, by the foolishness of preaching, can save those who believe.

## Hearing the Word.

Paul, in Rom. 10: 14, already cited in part, reasons thus: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Without preaching there is no hearing, without hearing there is no believing, and without believing there can be no salvation. Hearing is one of the essential acts in conversion. Jesus says: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock" (Matt. 7: 24). In this instance the Master adds doing to hearing as one of the necessary elements in making the spiritual life a success. There are those who hear, and yet they hear not, for the reason that they do not receive, into honest and good hearts, the truths that are presented to them.

Explaining the parable of the sower, who sowed good seed on different kinds of ground, Jesus says: "The seed is the word of God" (Luke 8: 11). The man who preaches the Gospel is sowing the seed of the kingdom,—the Word of God,—in the hearts of the children of men. To receive this Word into honest hearts, is to both hear and heed that which is taught. It then becomes a matter of both hearing and obeying. Or, as James puts it, "receive with meekness the engrafted word, which is able to save your souls" (James 1: 21). He then adds: "But be ye doers of the word, and not hearers only" (verse 22). In verse eighteen he says we have been

begotten "with the word of truth." It will thus be observed that the Word of Truth, which is the "sword of the Spirit" (Eph. 6: 17), is an indispensable factor in the process of conversion.

### **Faith, What It Is, and What It Does.**

In a cold, stiff way faith is defined as the belief of testimony, or the confidence placed in testimony. It is understood, of course, that in the New Testament the terms "faith," "belief," and "believing" refer to the same thing. Faith means belief, and belief means faith. Paul would define faith as being "the substance" or ground "of things hoped for, the evidence of things not seen" (Heb. 11: 1). This is philosophy, and is as good a definition as could be given, but it is not so easily understood. We view the subject from another angle. Faith is an indefinable quality of the mind and soul,—one that prompts action and causes people to do things. Faith is something that comes. Paul, in Rom. 10: 17, says it comes by hearing the Word of God. It is a product,—produced by the Word. Not only so, but men believe with the heart. It is, then, a heart work. Or, to make it a little plainer, faith is the product of the Word of God in the heart.

The Word enters the heart by hearing. It may also enter by reading. We are told that the Lord opened Lydia's heart, and that "she attended unto the things which were spoken of Paul" (Acts 16: 14). Her heart was opened by the Word, which is declared to be "the sword of the Spirit" (Eph. 6: 17). It is the instrument the Spirit employs to

reach the heart. When the heart is once reached with the Word of God, accompanied by the influence of the Spirit, we have faith.

Faith is that indefinable something that produces action. Men who have faith, act. They will do something,—something that is prompted by faith. It is this condition of the mind that made Abraham willing to offer his son Isaac as a burnt offering. It led Noah to build the ark, and also made it possible for the three Hebrew children to pass through the fiery furnace. It is the something that prompts the best people in the world to do things.

It is the great influence in the heart that leads to repentance and obedience. The 3,000 converts on the Day of Pentecost had faith, and that is why they so readily consented to do what Peter required of them. It was this believing with the heart that led to every instance of obedience and faithfulness mentioned in the Scriptures. Men and women who have faith, obey. They show their faith by their actions. And so James proposed to show his faith by his works (James 2: 18). There is no other way of showing or demonstrating faith.

We judge of faith like we judge of love. People who love, show their love by kind acts, and in the absence of some manifestations of love, we logically conclude that there is also an absence of love. In cold terms, we may measurably define love, but there is no definition so easily understood, by both the learned and the unlearned, as loving deeds. There is no question about the loving disposition of people who abound in good works. What they do is accepted the world over as proof of their love.

Just so with faith. Some people may not understand the definition of faith, as given in dictionaries; they may not understand Paul's philosophical method of defining faith, but they never fail to understand the manifestations of faith. When they see the 3,000 converts doing what Peter told them to do, they fully comprehend that kind of a definition. The most ignorant of men and women can understand definitions of this character. And, in fact, there is no way of defining faith so clearly as by reducing it to acts. Show faith by acts, and the question is settled. Demonstrate faith by works, and that will be the end of all controversy. No man questions the existence of faith where the evidence is given in the acts for which faith calls, but in the absence of such evidence it is but natural that we should look for the absence of faith, and say that without works there can be no faith. One might as logically look for love where there are no tokens of love, as to look for faith in the absence of the acts that demonstrate faith.

### **Not by Faith Alone.**

We are told that "without faith it is impossible to please God" (Heb. 11: 6), and that "he that believeth not shall be damned" (Mark 16: 16). Paul and Silas said to the jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 31). Does it, then, follow that one can be saved by faith? Most assuredly. The New Testament teaches that the man who possesses the right kind of faith, has saving faith. Saving faith, however, is

the faith taught by Jesus, and affirmed by the apostles. We dare not say "faith alone," for the faith endorsed by the Word of God is never alone. It is invariably accompanied by the duties for which faith calls. The devils had faith,—just that and no more. It merely made them tremble, and that is about as much as may be said of the faith alone doctrine.

Saving faith takes in all that has been enjoined by Christ and the apostles. Faith standing alone counts for nothing in the process of conversion. James says: "Faith, if it hath not works, is dead, being alone" (James 2: 17). No one cares knowingly to run the risk of a dead faith, and yet that is just what one has when he bases his hope on faith alone. Genuine faith leads up to duties, and as we advance we shall see what these duties are. God can and will save the man who wills to be saved, for we read that "whosoever will, let him take the water of life freely" (Rev. 22: 17). So it will be seen that one's will has a part to play in attaining unto eternal life.

### **Repentance.**

Repentance means a reformation of life. It further means to "cease to do evil; learn to do well" (Isa. 1: 16, 17). Jesus makes repentance imperative, and what he once said, regarding those who were killed by the falling of the tower of Siloam, applies to all: "Except ye repent, ye shall all likewise perish" (Luke 13: 5). Furthermore, when the Master sent his apostles into all the world to preach the

Gospel to every creature, he said unto them that "repentance and remission of sins should be preached among all nations" (Luke 24: 47). In his famous address on Solomon's porch, Peter told the people that they should "repent . . . and be converted" (Acts 3: 19). He would have them understand that repentance was one of the necessary steps in the process of conversion. Paul looked upon repentance as an essential part of the Gospel and of universal application, for in his address on Mars' Hill he said, God "commandeth all men everywhere to repent" (Acts 17: 30).

This doctrine, as one of the divinely-appointed conditions of pardon, was urged by Peter on the Day of Pentecost. To those inquiring after the way of salvation he said: "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins" (Acts 2: 38). If, what Peter says, be true,—and it is, for he spake as he was guided by the Spirit,—it follows that without repentance there can be no salvation from sin. The man who would be saved must not only believe in the Lord Jesus, but he must repent. There must be a godly sorrow for sin, a turning away from a life of sin, to be followed by a life of faithfulness. It is not sufficient to cease doing evil. There must be fruits meet for repentance, and this means obedience, or going forward in the line of duty.

### **Confession.**

Hearing leads to believing, believing to repentance, and repentance leads to confession. To confess Christ is to acknowledge his sovereignty and to

accept his teachings. Jesus says, in Matt. 10: 32, "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven." Paul makes confession a condition of salvation. Here is his statement: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10: 9, 10). Before the eunuch was baptized, he made his confession in these words: "I believe that Jesus Christ is the Son of God" (Acts 8: 37).

The confession, however, embraces more than merely accepting Christ. It includes a confession for sins. In 1 John 1: 9 we read: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Even John the Baptist, though working in the twilight of the Gospel, taught the doctrine of confession, for when the people, from all the regions round about, came to him, it is said that they "were baptized of him in Jordan, confessing their sins" (Matt. 3: 6). It is remarkable, when we come to consider the matter carefully, how faith, repentance and confession are related, as so many steps, leading up to salvation from our sins. In these steps the hand of God is pointing out the way.

### **Baptism a Necessity.**

There should be no question about the necessity of the rite of baptism. When Jesus sent forth his



apostles to teach or disciple all nations, he directed that penitent believers should be baptized "into the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28: 19). He also declared, "He that believeth and is baptized shall be saved" (Mark 16: 16). Speaking as he was moved by the Holy Ghost, Peter told those inquiring after their duty to "repent and be baptized every one of you" (Acts 2: 38).

While listening to the preaching of Philip, the eunuch became so impressed that he even *requested* baptism. He was then told that if he believed he might receive the rite. Having made the confession, we learn that he was baptized (Acts 8: 36-38). As fast as the Samaritans believed the preaching of Philip, they were baptized (Acts 8: 12). Even Cornelius, a devout man, one who feared God and prayed to God alway, submitted to the rite of New Testament baptism (Acts 10: 48). Though a chosen vessel, Saul, who in time became the prince of Gospel preachers, was instructed by Ananias to be baptized (Acts 22: 16).

In fact, in the time of the apostles no one ever dreamed of accepting Christ as his Savior without submitting to baptism. Jesus, the Head of the church, had set the example by receiving baptism at the hands of John, his forerunner (Matt. 3: 13-16). The apostles also were baptized, and every man, engaged in preaching the Gospel, seems to have had something to say about baptism. The necessity of the rite was unchallenged, and wherever Christianity was introduced, Christian baptism became a recognized necessity.

### **Baptism for Believers Only.**

In the great commission Jesus places faith, or belief, alongside of baptism. To his apostles, who were instructed to preach the Gospel to every creature, he said: "He that believeth and is baptized shall be saved" (Mark 16: 16). In their preaching the apostles were to do their utmost to reach every creature with their message, but their instruction limited them to believers in the administering of baptism. In their work they met two classes who could not be considered subjects for baptism,—those who would not exercise faith, and those who could not. To the latter class belonged the children, not capable of understanding. Even in the cases of whole households, only those of the family, capable of hearing and believing the Word, were baptized.

It is said that at the home of Cornelius "the Holy Ghost fell on all them which heard the Word" (Acts 10: 44). This did not include infants, for the reason that they are not capable of hearing the Word; that is, accepting it understandingly. Then, from the two closing verses of this chapter, we learn that baptism was administered to those who had received the Holy Ghost. This shows that no infants were among the number who received the rite. In Acts 16: 33, 34 we have an account of the conversion of the jailer and his household. But in this instance we are told that the jailer believed in God with all his house"; or, as the Revised Version has it: "With all his house, having believed in

God." Since all in the household were capable of exercising faith, it follows that infants did not figure in the case.

And so we might reason regarding all the households in which mention is made of baptism. There is not an instance where the rite was administered to any one not old enough to choose for himself. By virtue of the atonement, all infants are saved, and therefore need no baptism. The age of baptism comes when young people have sufficient understanding to exercise faith, make the good confession and demand the rite. As regards children, in their innocent state, the Master says: "Of such is the kingdom of heaven" (Matt. 19: 14), and this, too, without either faith or baptism.

### **Baptism, the Purpose.**

Baptism is a New Testament institution for all penitent believers seeking salvation. It is an act of obedience, through which one enters Christ, for Paul says that "so many of us as were baptized into Jesus Christ were baptized into his death" (Rom. 6: 3). This makes it clear that the penitent believer gets into Christ by being baptized into him. The same principle is affirmed in Gal. 3: 27, where we read: "For as many of you as have been baptized into Christ have put on Christ."

From this we may learn that baptism is the visible, initiatory rite of the church. It is not the sign of the initiation but the initiation ceremony itself. It is not the outward sign of an inward initiation, but the visible act of the initiation. In

fact, it is the outward part of the initiation process. In this process there is an outward as well as an inward part, and baptism has been made the outward part. It is not an outward sign that the inward change of being born again has already taken place, but it is the external part of the act. Baptism may be an evidence of the inward change, made necessary for an entrance into the kingdom, but can not be a sign of an entrance that has already taken place. The work of grace in the heart,—faith, repentance, confession, regeneration and baptism,—may be regarded as parts of the process that makes one a new creature in Christ Jesus. They are parts of the process that consummates true conversion. In this process baptism is the visible part, and belongs to the process, as much so as faith or repentance. We have no more right to eliminate baptism than we have to exclude any other part of the divine process.

Baptism is not only the divinely-appointed initiatory rite of the church, but Peter, when instructing the penitent believers on the Day of Pentecost, gave them to understand that the rite, when preceded by faith and repentance, is “for the remission of sins” (Acts 2: 38). Saul, having shown evidence of faith and repentance, was told by Ananias to “arise, and be baptized, and wash away thy sins” (Acts 22: 16). These two citations show clearly that the initiatory rite figured in the remission of sins, not because there is merit in the service, but because God demands it, and promises a blessing on condition of its performance.

### Immersion, the Mode.

The mode of baptism, as set forth in the New Testament, ought not to be difficult to determine. The people to whom John the Baptist preached, understood what was meant when baptism was mentioned. When Jesus told his apostles to teach or disciple all nations, "baptizing them into the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28: 19), they understood just what was meant by the word *baptize*. There was no controversy about the meaning of the word in those days, and there ought to be none now.

The books composing the New Testament were originally written in the Greek, and the Sacred Volume has come down to us in that language. Now, in order to ascertain what mode was taught by Jesus, and practiced by the apostles, it is only necessary to note what Greek word was used to designate the rite, and then to ascertain the meaning of that particular word.

There are three words to be considered, and each one has a specific meaning. There is *rantizo*, to sprinkle; and *ekcheo*, to pour out. On examining the great commission (Matt. 28: 19), we find that the Master made use of neither of these words. Not only so, but there is not an instance in the entire New Testament, relating to baptism, where either *rantizo* or *ekcheo* is employed in describing the act. Had those who wrote the New Testament understood that Jesus taught sprinkling in his commission, it would have been easy enough for them to

write the word *rantizo*. Had this been done, then everybody would know, as a matter of certainty, that the Master meant to teach sprinkling. But since they did not use the word *rantizo*, meaning sprinkling, it follows that there is no ground whatever for sprinkling in the commission. The same course of reasoning disposes of *ekcheo*, to pour out. In the New Testament there is no authority, whatever, for pouring as baptism.

There remains one more word to examine; viz., *baptizo*, and this is the very word found in the commission. Furthermore, it is the word employed, in some of its forms, to describe the act in every instance where baptism is mentioned in the New Testament, save in the few instances where baptism is compared to a washing. Its meaning may easily be determined by its use in the Old Testament. We cite the instance regarding Naaman, where we read: "Then went he down and *dipped* himself seven times in Jordan" (2 Kings 5: 14). *Baptizo* is the word employed in the Greek text, and is here very properly rendered *dipped*. The meaning of the word is to *dip* or to *immerse*, and is so rendered in every Greek Lexicon of note in the world. There is not a Greek scholar of reputation who would venture to render *baptizo* by either sprinkling or pouring.

### **The Meaning of Baptizo.**

Did space permit, we might quote from scores of lexicons and encyclopedias, showing that the Greek word *baptizo*, the word employed by the New

Testament writers to describe baptism, means "to dip," "to immerse," or "to immerge" in some manner, but in this connection we present a few only.

Bretschneider.—"*Baptizo*: properly, to dip repeatedly; . . . to immerse into water, to submerge."

Donnegan.—"*Baptizo*: to immerse repeatedly into a liquid; to submerge, to sink."

Greenfield.—"*Baptizo*: to immerse, immerge, submerge, sink."

Grimm.—"*Baptizo*: to dip repeatedly, to immerge, submerge."

Liddell and Scott.—"*Baptizo*: to dip in or under water."

Stockius.—"*Baptizo*: generally and by force of the word it has the notion of *dipping in* and of *immersing*."

Thayer.—"*Baptizo*: "to dip repeatedly, to immerge, submerge."

To the above we may add the testimony of Prof. Chas. Anthon, a man of fine scholarship, well acquainted with the ancient languages, and the author of a number of books, including Greek and Latin textbooks for colleges and universities. Being asked the meaning of the Greek word *baptizo*, he gave this answer: "The primary meaning of the word is to dip or immerse, and its secondary meanings, if it ever had any, all refer, in some way or other, to the same leading idea. Sprinkling, etc., are entirely out of the question." Prof. Anthon does not differ from other distinguished scholars, for all of them, as stated before, are united in defining the word as here given.

But there is another very simple way of getting at the exact meaning of *baptizo*, and this is to study the meaning of the word in connection with the instances where baptism is described in the New Testament. In Matt. 3: 5, 6 we read that the people of Jerusalem, all Judea and the region round about, on accepting the teachings of John the Baptist, "were baptized of him in Jordan." In the same chapter (verses 13-17) we are told how Jesus came from Galilee to John, and was baptized of him, and then "went up straightway out of the water." This can mean nothing short of immersion, for those who have the water sprinkled or poured on them do not have to come up out of the water. The mere fact that Jesus came up out of the water is positive proof that he was immersed.

In Acts 8: 36-39 we have an account of baptism that is too plain to be misunderstood. We read that Philip and the eunuch "came unto a certain water." Then, the record says, after the chariot had stopped, "They went down both into the water, both Philip and the eunuch." After they got into the water, it is said that Philip baptized the eunuch. Surely, the baptizing was done in the water, for that is why the two went down into the water. In the closing part of the narrative we read: "And when they were come up out of the water." If this plain account of the baptismal scene does not mean immersion, then it means nothing. A narrative in favor of immersion could not be made plainer.

All the accounts of baptism in the New Testament might be taken up and shown to be on the



side of immersion, but we will let one more suffice. Turning to John 3: 23, we have this reading: "And John also was baptizing in Ænon near to Salim, because there was much water there: and they came and were baptized." For baptism, John sought out places where there was much water. People flocked to him by the hundreds, and as he immersed those who accepted his teachings, much water became a necessity. If sprinkling or pouring had been the rule, there would have been no occasion for "much water."

For the information of those who care to make use of a very interesting way of ascertaining the meaning of the Greek word *baptizo*,—the word employed by the Savior to describe the rite of baptism, we suggest this: In this country may be found hundreds of Greeks, whose mother tongue is modern Greek. Most of them read the New Testament Greek with the same ease we read the English. In the presence of some of these Greeks, dip an object in water repeatedly, and ask them for the Greek word describing the act, and they will invariably give *baptizo*. Then sprinkle water and ask for the word expressing that idea, and they will give the Greek word for sprinkling. Ask them for the word representing pour, and the Greek word for pouring will be given. They understand their own language, the language of the New Testament, and never become confused about the word *baptizo*. They all say it means to immerse, and with them it is not even a debatable question. The Greeks, who use the Greek New Testament in their service, always have practiced immersion.

### **Trine Immersion, the Form.**

We have seen that immersion is the baptism taught in the New Testament, and now it is in order to consider the form embodied, by the Founder of the church, in the baptismal formula, which he gave to his apostles just before he took his departure from the earth. There is a form for all the doctrines taught by Christ, and in Rom. 6: 17 we read about obeying "from the heart the form of doctrine" delivered unto the saints. It is not only the doctrine that must be respected, but the form as well.

The form of baptism is set forth in the baptismal formula, as recorded in Matt. 28: 19, reading thus in the Revised Version: "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Since there are three Persons in the Trinity, as indicated in the formula, and since each one is to be duly honored in the baptismal ceremony, it follows that there should be three actions in the performance of the rite, the three actions symbolizing the three Persons of the Godhead. If there were but one person named in the formula, then but one action would be required, but since there are three names, and the baptism is to be into each name, there must, of necessity, be three actions, in order that the demands of the formula may be complied with.

The meaning of the formula is very forcibly presented in the following paraphrasing by Alexander

**Campbell:** "This is a purely Christian institution; not of Moses or the prophets; hence the formula is a perfectly original and unprecedented institution. There had been washings, cleansings and purifyings among the Jews, Samaritans and Gentiles, by various authorities and enactments; but not one like this: '*Into* the name of the Father, and *into* the name of the Son, and *into* the name of the Holy Spirit.'"—*American Christian Revision, Vol. X, No. 39.* Also "*Quinter and McConnell Debate*," page 61.

To baptize "into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit,"—and this is certainly the meaning of the formula,—can mean nothing short of a threefold immersion. A careful reading of the formula, as it stands in the Revised Version, placing the emphasis on the *and*, where it properly belongs, also brings out the idea very clearly,—“Baptizing them into the name of the Father, *and* of the Son, *and* of the Holy Ghost.” There is probably no better way of emphasizing the trine action, which the formula was evidently meant to teach.

In John 19: 19, R. V., will be found a sentence very much like the baptismal formula in construction, reading thus: “And it [the title] was written in Hebrew, and in Latin, and in Greek.” That Pilate had to write three times, in order to place the title in the three languages named, is self-evident. The very construction of the sentence shows this. Now, if Pilate had to write three times, in order to write the title in Hebrew, and in Latin, and in Greek,—and he surely did,—then it certainly follows that one must dip his candidate three times, in

order to baptize him "into the name of the Father, and of the Son, and of the Holy Ghost." From this conclusion there is no logical escape.

As the closing paragraph of this chapter, we offer the following, which, in the estimation of not a few, is looked upon as a clincher: During a public discussion on the form of baptism, one of the disputants passed a copy of the New Testament to the judge of a court, who happened to be present, and asked him to write his name in the book of Matthew, and of Mark, and of Luke. The Book being returned to the speaker, the judge was asked how often he had written his name. He answered, "Three times." "Then," said the speaker, "if the judge could not write his name in the book of Matthew, and of Mark, and of Luke, without writing three times, pray tell me, how one can baptize 'into the name of the Father, and of the Son, and of the Holy Ghost,' without dipping his candidate three times?"

### **The Ancient Practice.**

The Christians, living in the earlier centuries of the Christian era, not only believed that the baptismal formula taught trine immersion, but that was their practice. Speaking of this formula, John Chrysostom, born A. D. 347, a very distinguished scholar, whose mother tongue was the Greek, says: "Christ delivered to his disciples one baptism, in three immersions of the body when he said to them: 'Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'"—*Bingham*.

Jerome, a man of exceptional scholarship, who belonged to the same period, presents, when commenting on Eph. 4: 5, the same view, regarding the three actions of the formula constituting one baptism. Here are his words: "We are thrice dipped in the water, that the mystery of the Trinity may appear to be one: . . . though we be thrice put under water to represent the mystery of the Trinity, yet it is reputed to be but one baptism."—*Bingham*.

In the council at Carthage, North Africa, A. D. 256, Monulus, a bishop of some note, made a speech in which, among other things, he said: "The truth of our Mother, the Catholic Church, brethren, hath always remained and still remains with us, and even especially in the Trinity of baptism, as our Lord says. Go ye and baptize the nations in the name of the Father, of the Son, and of the Holy Spirit."—"Writings of Cyprian," Vol. II, page 205. There were eighty-seven bishops present when Monulus delivered his address, and not one of them challenged the statement.

We introduce one more witness, viz., Tertullian, born A. D. 160. He also held that the baptismal formula enjoins the threefold immersion, for he says: "He [Christ] commands them to baptize into the name of the Father, and of the Son, and of the Holy Ghost,—not into a unipersonal God. And, indeed, it is not once only, but three times, that we are immersed into three persons, at each several mention of their names."—"Writings of Tertullian," Vol. III, page 633.

These quotations not only show what reliable

ancient authors believed, regarding the meaning of the baptismal formula, but they also show what was their practice. They believed that Jesus taught trine immersion, and in this form they administered the rite. And we may add that, among the ancient writers who have expressed themselves on the subject, there is not one who maintains that Matt. 28: 19 teaches single immersion. They are all on the side of triple immersion. Not only so, but they hold that this triple immersion is the one baptism mentioned by Paul in Eph. 4: 5. With them it was "one baptism in three immersions of the body."

### **Some History.**

We might fill scores of pages with extracts from the writings of historians, ancient and modern, showing that in the early centuries of the Christian era trine immersion was the well nigh universal practice in all the churches East and West. But since we are treating these subjects briefly we shall let a few extracts suffice.

Our first author is Isaac Taylor Hinton, A. M., a Baptist historian of acknowledged ability. In his "History of Baptism," page 158, he says: "The practice of trine immersion prevailed, in the West as well as in the East, till the fourth council of Toledo (A. D. 633), which, acting under the advice of Gregory the Great, in order to settle some disputes which had arisen, decreed that henceforth only one immersion should be used in baptism; and from that time the practice of only one immersion gradually became general throughout the Western or Latin Church."

Dr. Robert Robinson, another Baptist historian, and the author of several works, has this to say in his "History of Baptism," page 148: "It is not true that dipping was exchanged for sprinkling by choice before the Reformation (A. D. 1517), for, till after that period, the ordinary baptism was trine immersion." This is true of all the churches, both in Asia and in Africa, as well as in Europe. In fact, single immersion seems to have been employed only to a limited extent before the Reformation.

However, leaving the Baptist writers, we call attention to a statement of Dr. William Wall, M. A., in his scholarly work, entitled "The History of Infant Baptism": "The way of trine immersion, or plunging the head of the person three times into the water, was the general practice of all antiquity."—*Vol. II, page 419.*

The testimony of Pelagius, Bishop of Rome (in the sixth century), deserves consideration: "There are many who say that they were baptized in the name of Christ alone, and by a single immersion. But the Gospel command, which was given by God himself, and our Lord and Savior Jesus Christ, reminds us that we should administer holy baptism to every one in the name of the Trinity, and by trine immersion; for our Lord said to his disciples, 'Go, baptize all nations, in the name of the Father, and of the Son, and of the Holy Ghost.'"—*Chrystal's "History of the Modes of Baptism," page 80.*

Having seen what one of the early bishops of Rome had to say, we now call on Cyril, Bishop of Jerusalem, born A. D. 315: "After these things ye were led to the holy pool of divine baptism, as Christ was carried

from the cross to the sepulchre. And each of you was asked whether he believed, etc.; and made that saving confession, and descended three times into the water and ascended again;—and that water of salvation was a grave to you.”—“*Pengilly on Baptism*,” page 151.

It may interest the reader to learn what view John Wesley took of the triple action in baptism. Mr. Wesley was a very prolific writer, and at his death left his manuscript to trustees, who were to destroy the same, or make use of it as they deemed proper. Rev. Henry Moore was one of the trustees, and wrote a very complete account of Mr. Wesley’s life and labors, entitled “*Moore’s Life of Wesley*,” consisting of two volumes, and in Vol. I, page 424, makes this statement: “When Mr. Wesley baptized adults, professing faith in Jesus, he chose to do it by trine immersion, if the person would submit to it, judging this to be the apostolic method of baptizing.”

### **The Trinity.**

In some of the chapters, already given, frequent reference has been made to the Trinity, the union of the three Persons,—Father, Son and Holy Ghost,—in the one Godhead. As presented to us in the Scriptures, the Father, Son and Holy Spirit are equally divine, and also personally distinct from each other. In a certain, and a very important sense, the three are one, and yet, in another sense, equally important, they are three. In substance and purpose there can be no question about their oneness. In all the affairs of the universe they work together with a unity of plan, and a harmony of purpose, that is beyond the com-



prehension of man. Even in the creation we find them working together. In Gen. 1: 26 we read: "Let us make man in our image, after our likeness." The "us" and "our" are plural, and mean a plurality in the Godhead. It is also said in verse two: "And the Spirit of God moved upon the face of the waters." Here we have both the Father and the Spirit distinctly mentioned, as being together in the beginning of the creation. Turning to John 1: 3, we have this statement, regarding Christ at the same period: "All things were made by him, and without him was not anything made that was made." (Also Col. 1: 16.) This makes it clear that the "us," of Gen. 1: 26, means the Father, Son and Holy Ghost.

Passing to the New Testament, we have the three clearly manifested at the baptism of Jesus (Matt. 3: 16, 17). Commenting on this passage, John Wesley says: "We have here a glorious manifestation of the Trinity; the Father, speaking from heaven; the Son spoken to, and the Holy Spirit descending upon him." In 1 Peter 1: 2 we have mention of the Father, the Spirit and Jesus Christ. In the closing verse of the thirteenth chapter of 2 Corinthians we read: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." We yet mention Matt. 28: 19: "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," where the doctrine of the Trinity is too clearly indicated to be misunderstood.

Jesus at one time said: "I and my Father are one" (John 10: 30). In John 17: 11 the same truth is reiterated, for there we are told that he prayed that his disciples might be one as he and the Father are one.

And while they are spoken of as one, yet they are mentioned as doing their separate work. "My Father worketh hitherto, and I work," says the Master in John 5: 17. This and other scriptures set forth the personality of the Father and the Son. For example, the Father sent the Son into the world, and not the Son the Father. The Father provided a body for the Son, and the Son offered up that body for a sin offering. And even while on the cross he cried out, in deep soul-distress, to the Father. Then we further learn that the Father and the Son sent the Holy Spirit, while the Spirit sent neither of them.

Here we again cite the baptismal formula: "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." To be baptized into the name of the Father, is to be baptized into him. This is also true of the Son. Hence we read in 1 John 2: 24: "Ye also shall continue in the Father and in the Son." Being baptized into each, we are in them, and can so continue in them. Gal. 3: 27 applies in this connection: "For as many of you as have been baptized into Christ have put on Christ." This is proof that we enter Christ by being baptized into him. We get into the Spirit the same way, and that is why we read: "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5: 25).

The three Persons in the Godhead, as presented in the baptismal formula, constitute the basis for the threefold immersion, as already shown. The three actions in baptism are in perfect accord with the three Persons in the Trinity. In a sense, the Father, Son and Holy Ghost are one, and yet they are three. Just so with baptism. It is to the unity of the three ac-

tions that Paul refers, when he says: "One Lord, one faith, and one baptism" (Eph. 4: 5). As Chrysostom says: "It is one baptism in three immersions of the body." One in one sense, and three in another.

### **Not a Debatable Question.**

Trine immersion can hardly be considered a debatable question. The simple fact that all leading denominations accept it as valid baptism, while there is more or less dispute about other modes, is the most convincing argument in defense of its being the true and original form, for it is hardly conceivable that the best thinkers in the religious world would happen to agree upon the very practice that is wrong.

Trine immersion is quite satisfactory to the churches that have adopted this form of baptism, and if it is sufficiently satisfactory for other religious bodies to accept it without question, what more should any one ask? If it is accepted, practically everywhere, then it becomes evident that it is not a debatable question. Those using the mode know that their baptism passes in all the leading churches, and when a baptism has proved itself good enough for that purpose, it is most assuredly above controversy, and ceases to be a matter of dispute. This must appear evident to any one who gives the matter any consideration whatever.

When an administrator takes his applicant into the water and says: "I baptize thee into the name of the Father, and of the Son, and of the Holy Ghost," dipping him one time only, there are always doubts in the minds of some as to whether the administrator

really did what he said he would do. But when another takes his candidate into the water, repeating the same form of words, and then dips his candidate at the mention of each name, there is never any controversy about his actions not lining up with his form of words. The controversy will be about the former and not about the latter. In the threefold form of immersion we offer a baptism whose validity is unchallenged by ninety-nine per cent of Christendom. In the matter of baptism it is the best there is, and certainly no one will care to look for anything better.

### **Some Figures.**

Not only is trine immersion more widely approved than any other mode, but it is more extensively employed, the world over, than any other form of immersion in existence. A few facts along this line should prove interesting, as well as instructive.

Of the 165,000,000 Christians, now living, who have been immersed, more than nine-tenths have been baptized by trine immersion. Among the number may be mentioned the members of the Greek Church, the Orthodox Hebrews, the Abyssinian Church, the Armenian Church, the Brethren Church, and a few others. The greatest number that may be claimed for single immersion will not exceed ten or twelve millions, and nearly all of these are found in the United States. Not only so, but of the 290,000,000, who received sprinkling or pouring for baptism, no fewer than 200,000,000 had the water applied three times.

These are startling figures, and show that a very large per cent of the Christian world is fully com-

mitted to the triple action in baptism. In fact, some of the large bodies here credited with trine immersion have never been known to practice anything else. They may have made many departures from the true faith, but in the matter of baptism they have clung to the triple form practically through all the centuries of the Christian era.

This is an argument worth considering. It is the voice of millions coming down through the centuries. Not mere millions, but in case of the Greek Church it represents the voice of millions of Greeks, who read the New Testament in the original Greek, and they should certainly be credited with understanding their own language.

### **Bowing in Baptism.**

If there is any one thing, mentioned in the Scriptures, that is more clearly settled than any other, it is the fact that the Lord never authorized the performance of a duty backward. When the children of Israel crossed the Red Sea, under the leadership of Moses, they were told to "go forward" (Ex. 14: 15), and forward they went, with the waters of the sea standing up in heaps (Psa. 78: 13). Paul, in 1 Cor. 10: 2, cites this instance as typical of Christian baptism, saying that they, the Israelites, "were all baptized unto Moses in the cloud and in the sea." In Jer. 7: 24 we read of those who "hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward."

Paul, in Rom. 6: 3, says "that so many of us as

were baptized into Jesus Christ were baptized into his death." In verse 5 he says, "In the likeness of his death."

Baptism is a burial, but it is in the likeness of the death of the Savior who, when he died on the cross, "bowed his head, and gave up the ghost" (John 19: 30). In the water of baptism, the applicant, who is baptized in the likeness of the Savior's death, bows as Jesus did, and in this act gives up the world, and its evils, as surely as the Lord of glory gave up his life.

Not only do the Scriptures, and even reason itself, favor the forward action in baptism, but all known history, applying to the subject, is on that side of the question. A number of quotations might be given, but we will let one from Dr. Adoniram Judson, a Baptist writer, and a widely-known missionary, suffice. In his work on baptism, pages 112 and 113, he says:

"All the Baptists in the world, who have sprung from the English Baptists, have practiced the backward posture. But from the beginning it was not so. In the apostolic times the administrator placed his right hand on the head of the candidate, who then, under the pressure of the administrator's hand, bowed forward, aided by the genuflection which instinctively comes to one's aid, when attempting to bow in that position, until his head was submerged, and then rose by his own efforts." In fact, the backward action in baptism can not be traced to any earlier date than about the time of the Reformation. It is, therefore, of quite recent origin.

### **Laying On Hands.**

Enough is said in the New Testament about the laying on of hands, to indicate that hands were laid on all converts sooner or later, following their baptism. We read that after Paul had properly instructed and then baptized the twelve certain disciples at Ephesus, he "laid his hands on them" (Acts 19: 6). For some reason, not mentioned in the account of the circumstance, Philip, the evangelist, did not lay hands on those he baptized during his revival meeting at Samaria, but a little later,—possibly a week or such a matter,—Peter and John came up from Jerusalem and performed this service. Referring to those baptized, we read: "Then laid they their hands on them, and they received the Holy Ghost" (Acts 8: 17). In keeping with these examples, the minister, after baptizing penitent believers, should lay his hands on them, and pray over them. This we regard as a consecration service,—a ceremony in which new-born creatures are fully set apart for the Lord's service. The prayer should be a most impressive one, and ought to make a lasting impression on the soul of those receiving the blessing.

### **Sins Forgiven.**

Speaking as he was directed by the Holy Ghost, Peter, on the Day of Pentecost, told the earnest believers to "repent, and be baptized . . . in the name of Jesus Christ for the remission of sins" (Acts 2: 38). From this we learn that the remission of sins should follow the sacred rite of baptism.

Ananias, the faithful minister of the Word, who by God was sent to assist Paul in entering the church, told him to "arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22: 16). This was as much as to say: "Arise, and be baptized for the remission of your sins." In the time of the apostles it seems to have been well understood that the remission of sins followed baptism. Those who believed on Christ as their Savior, made the good confession, repented of their wrongdoings, and were baptized, felt assured that their sins had been pardoned,—that they had been saved from their sins; were in Christ, having been baptized into him, and were therefore in a saved state.

The one who has sufficient faith in the Master to do what he has commanded, fully realizes that, having been justified by faith, he has peace with God through our Lord Jesus Christ (Rom. 5: 1). With him it is not a matter of conjecture, for he knows that he has passed from death unto life (John 5: 24). He knows the truth,—knows it, to believe and obey,—and the truth has made him free. He is no longer under bondage to sin, but is a free man in Christ Jesus, for when Jesus, through his atoning blood, has made one free, he is free indeed (John 8: 36).

### **Receiving the Holy Ghost.**

Referring to Jesus, John the Baptist at one time said: "I indeed have baptized you with water, but he shall baptize you with the Holy Ghost" (Mark 1: 8). In the American Revision we have this rendering: "In water" and "In the Holy Spirit." This promise



was fulfilled when the apostles and other saints "were filled with the Holy Ghost" on the Day of Pentecost (Acts 2: 4). While thus filled, and under the influence of the Spirit, Peter told those inquiring after the way of salvation to repent and to be baptized for the remission of sins, and they should "receive the gift of the Holy Ghost" (v. 38). In the next verse he says: "For the promise is unto you, and to your children, and to all that are afar off." By promise is meant the remission of sins and the Holy Spirit. We read that those whom Philip baptized at Samaria (Acts 8: 17), as well as the twelve whom Paul baptized at Ephesus (Acts 19: 6), received the Holy Ghost.

All of this was in keeping with the promise that John made, as well as with what Peter had declared. To all penitent believers, who were buried with Christ in baptism, the promise was emphasized, and when they complied with the conditions, and had hands laid on them, they were filled with the Holy Ghost, and were thus greatly blessed. Peter, as we have seen, says that the promise is "to all that are afar off." That means us. It means "as many as the Lord our God shall call" (Acts 2: 39), and the invitation is to all, to accept Jesus in faith and obedience, the gift of the Holy Ghost being assured.

### **The New Birth.**

Nicodemus, a ruler among the Jews, and a man of some distinction, heard much about the preaching and work of Jesus, and one night called on him, evidently seeking information regarding his claims. Jesus at

once presented, for his consideration, one of the fundamentals of his teachings, saying: "Except a man be born again he can not see the kingdom of God." Seeing that he was not understood, he added this: "Except a man be born of water and of the Spirit he can not enter into the kingdom of God" (John 3: 3-5). By "born of water," in this instance, baptism is meant. It can mean nothing else.

To be born of the Spirit means not only the receiving of the Spirit, but it includes "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Peter 1: 23). The Word of God, the seed of the kingdom, is planted in the heart. The heart takes hold of the Word, and the Word takes hold of the heart, resulting in a new creature, hence a new birth,—born from above, born of God, born of the Spirit. All of this must be understood in connection with what James 1: 18 says: "Of his own will begat he us with the word of truth,"—the Word and the Spirit playing their active parts.

In a sense, it is a twofold birth,—born of water, born of the Spirit. It is a water baptism and also a Spirit baptism. In the water baptism the body is completely enveloped. In the Spirit baptism the soul or spirit of man is baptized in the Spirit,—is brought completely under the influence of the Spirit. The birth of water and the birth of the Spirit must be considered jointly. By divine appointment they go together. There is no separating them with the blessed promises following.

Jesus makes the twofold birth of water and of the

Spirit essential to an entrance into the kingdom. We enter the world through a material birth, but the kingdom of God must be entered through the spiritual birth; that is, born of water and of the Spirit. Man administers the rite of water baptism. But God, through Jesus Christ, his Son, administers the Spirit baptism. This is in accord with what John the Baptist taught when he said: "I indeed baptize you with water, but he [Jesus] shall baptize you with the Holy Ghost."

### **The Door Into the Church.**

The entrance into the church, or the kingdom, is by the way of the new birth. One gets into the church,—the family of God on earth,—by being born into it. In this connection the law of adoption must be considered, for God so decreed that "as many as received him, to them gave he the right to become children of God" (John 1: 12, R. V.). That is, to "receive the adoption of sons." "And because ye are sons," says Paul in Gal. 4: 6, "God hath sent forth the Spirit of his Son into your hearts."

The process of the new birth, and the process of spiritual adoption are measurably the same. The Word of truth, the Spirit, the Father and the Son, along with baptism, and the steps leading up to baptism, figure in both. Baptism, however, is the outward or visible act, while the Spirit baptism is the inward, or invisible act. The penitent believers, who undergo this process,—born of water and of the Spirit,—enter through the door into the church, and thereby become the adopted sons and daughters of God.

It is then that the Spirit can and will bear witness with their spirit that they are the children of God (Rom. 8: 16). The whole initiatory process, that admits men and women into the church of Jesus Christ, is included, from first to last, in and along with the new birth. To be born again, is to enter the church. And if, what Jesus said to Nicodemus is true, and it is, then there is no other divinely-appointed way of entering the kingdom of God on earth.

### **A New Creature.**

Every person born into the kingdom becomes a new creature in Christ Jesus. In the baptism of water and of the Spirit there is a putting off of the old man, and a putting on of the new man (Col. 3: 10). It is a burial of the old man of sin, and the coming forth of the new man. It is the act of putting on Christ in the rite of holy baptism (Gal. 3: 27), and we are told that "if a man be in Christ, he is a new creature: old things are passed away" (2 Cor. 5: 17). There is a new heart, a renewed spirit, and a new purpose of life. On entering the kingdom, he starts as a new-born babe; he grows as a new man, being a new creature,—spiritually speaking,—a new creation, begotten by the Word of Truth. Fed on the sincere milk of the Word, he lives a new and a different life. The things he once hated he will now love, and the things he once loved he will now hate. He thus lives and grows until the full stature in Christ Jesus is reached.

### **Sealed With the Holy Spirit.**

Every child of God, on being born into the kingdom, and adopted into the family of God on earth, is "sealed with the Holy Spirit of promise" (Eph. 1: 13). Read this verse carefully: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with the Holy Spirit of promise." Here we have trusting, hearing the Word, and believing, followed by the sealing with the Spirit. The term, "after that ye believed," includes the duties for which saving faith calls.

A little farther on, in the same epistle, Paul refers to this sealing the second time, saying: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4: 30). From these two citations, studied in connection with the subjects, so far treated, we learn that every true, penitent believer, who puts on Christ Jesus in baptism, and receives the gift of the Holy Spirit, is by that same Spirit sealed. That is, the seal of God, through the Spirit, is placed on every man and every woman born from above. God knows his spiritual children; they have the divine seal, and, remaining loyal to that seal, no one shall ever be able to pluck them out of the Father's hands.

It is a mistake to regard baptism as the seal of the kingdom. It is never so designated in the New Testament. It is a visible part of the initiatory rite into the kingdom, being the visible part of the new birth, but it is not a seal. Man may administer baptism.

but he is never permitted to handle the seal. God, through the Spirit, does the sealing, and he never makes a mistake. If all those who enter the church could be led to realize what it means to be a sealed child of God,—sealed with the Holy Spirit unto the day of redemption, we would have a different church from what we now have.

### **The Divine and Human Parts in Conversion.**

In the process of conversion, as set forth in the New Testament Scriptures, there is a divine part, as well as human part. Man performs the human part, while the Father, the Son, and the Holy Spirit, look after the divine side. The lack of this very necessary distinction, when treating the subject of conversion, has led to many errors.

We read, "By grace are ye saved." This is the divine part of salvation, and yet there is something more in the plan of redemption than mere grace. Then, on the other hand, we read that "by faith are ye saved." Still, in order to complete the process of conversion, there is something more than faith demanded. We further read, "Except ye repent ye shall all likewise perish." Paul was told to "arise and be baptized and wash away thy sins." These, along with faith, are human parts in the New Testament plan, but these of themselves will not answer the purpose. True, they are divinely-appointed conditions, but we must look even beyond conditions for the pardoning power. Though we read, "The like figure whereunto even baptism doth also now save us," still, strictly speaking, baptism does not save.

The real saving power is beyond all rites and ceremonies, or beyond anything that is our privilege, or even our duty, to perform.

The saving power is in the hands of the Lord, who alone exercises it when his clearly-revealed conditions are properly complied with. Through the apostles he has enjoined faith, repentance and baptism, not that they have in them any power or element to remove sins, but that the sinner may by them be brought to a condition where the Lord can and is willing to pardon his sins. While the sinner may, and should, see the hand as well as the wisdom of God in these duties, he nevertheless looks beyond them to the hand and power that releases him from the burden of sin and enrolls his name among the redeemed.

Jesus has promised to save those who believe, repent and are baptized. He has pledged himself to pardon their sins, if they sincerely comply with these conditions, but he has not taught them to look to these or any other duties, rites or ceremonies, for the saving power. It is to Jesus that they must look for the Power that saves or pardons. Then, on the other hand, they are not to look to Jesus, expecting salvation while, at the same time, willfully neglecting the conditions. While there may be no inherent virtue in the conditions themselves,—for the real virtue is in Jesus and his atoning blood,—still there are no Gospel grounds for expecting God to apply this virtue, or pardoning power, in the absence of the conditions,—especially so when the conditions are knowingly neglected.

The authority to exercise the pardoning privilege,

in behalf of the one who has faith and repentance, but for some reason has not been permitted to receive the rite of Christian baptism, may possibly be reserved by God as an act of special grace, but Jesus never so taught, nor were the apostles at any time authorized to promulgate such a doctrine. The plain, simple teaching of the New Testament is to believe, repent and be baptized for the remission of sins. To all such the promise is that their sins shall be pardoned, they shall receive the Holy Spirit, and henceforth be numbered with the saints, and entitled to all the rights and privileges of the Christian church.

What is said about salvation by grace, or being saved by hope, or by the atoning blood, does not set aside the duties required of sinners seeking salvation, but rather includes them, and the man who makes a business of emphasizing the divine side, and minimizing the human side, is doing violence to God's Word.

The fact of the matter is that, in the performance of duty, the sinner has his heart changed by faith, his conduct by repentance and his relation by baptism, but the pardoning act itself takes place in heaven, where the record is kept. The moment he performs his duty, just that moment does he receive pardon. In his own heart he feels that his sins have been removed and that he is a saved man. He does not feel that faith, repentance and baptism have saved him, for in them is no special merit, but he does realize that he has been saved by the direct and personal power of God. He sees and feels the real hand of God, the power of Jesus and the influence of the



Holy Spirit in his salvation. Faith, repentance and baptism have led him where Jesus has promised to meet him with pardon. He has performed the conditions and from the Lord received the assurance of pardon. And still none of the New Testament requirements should be looked upon as arbitrary. They are in perfect keeping with man's needs and the very nature of things. God, knowing what is in man, knew how to harmonize every requirement with the laws that govern thought, as well as matter.

### **Some Examples of Conversion.**

When Jesus, just before his departure from earth to heaven, sent forth his disciples into all the world, to preach the Gospel to every creature, he outlined, as given by the different evangelists, in what is known as the Great Commission, the entire process of conversion. This process consists of hearing the Word preached, of believing on the Lord Jesus Christ, of repentance, of being baptized,—to be followed by the remission of sins. In Mark 16: 15 the apostles were told to “preach the gospel.” This means hearing, on the part of those taught. In the next verse we read: “He that believeth and is baptized shall be saved.” Here we have faith, baptism and pardon, for the term “saved” means pardon, or the “remission of sins,” as it is stated in another part of the commission, recorded in Luke 24: 47. In the same verse “repentance” is given, as a part of the commission, as well as a part of the process of conversion. In John 20: 23 the promise of pardon, or salvation from sins, is stated in this form: “Whosoever sins

ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." By yet adding the part recorded in Matt. 28: 19, we have the process complete: "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." What follows the process of conversion will be found in the next verse: "Teaching them to observe all things whatsoever I have commanded you." In connection with these instructions, Jesus told his faithful apostles, to whom he was entrusting the Word, "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1: 5). Prior to this time, and before his crucifixion, he told them that if he should go away to the Father, he would send them the Comforter, the Holy Spirit, and that the Spirit would guide them into all truth, and should bring to their remembrance all things whatsoever he had taught them (John 14: 26; 16: 7-13).

On the Day of Pentecost this promise was fulfilled, and on that occasion the apostles were "filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2: 4). It will now be well to follow these Spirit-filled men in their work, see how they understood their instructions, and observe how they performed their duties. Being filled with the Spirit, and being led by the Spirit in all they said and did, it is to be presumed they did just what the Master intended they should do. We shall, therefore, consider a few examples of conversions under their instructions.

### **On the Day of Pentecost.**

We notice first the conversion of the three thousand on the Day of Pentecost. On this occasion there was a clear manifestation of the presence of God. This was evidenced by the appearance of the "cloven tongues like as of fire," and the ability of the apostles to preach the Word, so that the people of different nationalities could hear what was said in their own language. We are not told how much preaching was done, or how much ground was covered in the addresses delivered.

But sufficient was said to give the people to understand that they had sinned, and that there was salvation only in and through the name of Jesus. Hundreds of them were pierced in the heart by what was said, and in the midst of Peter's sermon said, right out in the meeting, "Men and brethren, what shall we do" (Acts 2: 37)? There was enough in the preaching, regarding duty, to indicate that something must be done. This was Peter's opportunity. He had just received his instructions from the Master, and on this occasion, speaking as he was moved by the Holy Spirit, was prepared to give an answer that could not be misunderstood.

In verse 38 we have these words: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." In this answer we have clearly specified every point presented by the Master, when he sent forth his disciples to preach the Gospel.

To start with, we have the preaching of the Word, followed by sufficient faith to prompt inquiry after the way of salvation. Faith, though not mentioned, is implied, or understood; otherwise the men, pricked in the heart, would never have asked the question they did. Peter's answer, which followed, contains repentance, baptism, the remission of sins, and the gift of the Holy Spirit,—the very points contained in the commission. The expression, "Baptized . . . in the name of Jesus Christ," evidently means "into the name of the Father, and of the Son, and of the Holy Ghost," for this is the way the Master had told his disciples to administer the rite, and it is unreasonable to suppose that, guided by the Spirit, they would go contrary to the instructions received.

Since Jesus incorporated the hearing of the Word, faith, repentance, baptism and the remission of sins, in his last commission to his apostles, and since these apostles, guided by the Spirit, named all these points, when instructing the first applicants following the receiving of their instructions, it certainly must be evident that this is just what they understood the Master to teach. And since they thus understood the commission, it certainly follows that this must be its real meaning. There is no reasonable way of escaping this conclusion.

### **Where the Three Thousand Were Baptized.**

After Peter had told those inquirers after the way of salvation what to do, it is said of them that "they

that gladly received the word were baptized; and the same day there were added unto them about three thousand souls" (Acts 2: 41). The process, as it related to their conversion, consisted in receiving the Word, believing in the Lord, repenting of their sins and being baptized, by the authority of Christ, "into the name of the Father, and of the Son, and of the Holy Ghost."

The Record says that three thousand were added unto the church that day. By this we understand that having, in good faith, accepted the conditions of membership, they were taken to a place of sufficient water, and were baptized in the manner Jesus had instructed his apostles to administer the rite. When in Jerusalem, in 1898, we experienced no difficulty in finding a suitable place for the performance of the rite on a large scale.

In the time of Christ, Jerusalem, a very prosperous place, was a city of pools, and the ruins of a number of these pools may yet be seen. On the west side of the old part of the city is a deep ravine, containing two large pools, one called the Upper Gihon and the other the Lower Gihon. They are about one-half mile apart, the former lying nearly 2,000 feet west of the Jaffa Gate, and the latter over 1,000 feet south and a little to the west. The upper pool is nearly 300 feet long, 192 feet wide, and nineteen feet deep. It is fed by the rains from the sloping hills, and must have been kept well filled in the time of the apostles. The lower pool, formed by a dam across the valley, is nearly 600 feet long, 219 feet wide, and thirty-five feet deep at the lower end. The upper end, as well as

the sides, are sloping. The road to Bethlehem crosses the ravine on the ancient dam. ' The pool is fed by rains, and though dry now, would have served as an ideal place for baptizing the thousands who applied for admission into the church on the day of Pentecost. The upper part of the pool could have been entered at a number of points, and here the twelve apostles, assisted by some of the seventy, could easily have baptized the three thousand converts inside of an hour or two.

The hillsides form a kind of natural amphitheater on an immense scale, sufficient to have accommodated more than a hundred thousand people, should there have been that number present to witness the remarkable scene. While there are other places about the city where the rite might have been performed, we saw none so satisfactory as this one. The pool is easy of access; the accommodations are fine, and we see no reason why the assembly might not have gone to this place, when it was announced by Peter, or some other one of the apostles, that they would proceed to the water and baptize all those who were willing to confess Christ. After considering the conditions carefully, we reached the conclusion that the upper end of this great pool must have been the scene of the remarkable baptism.

### **Conversion of the Eunuch.**

Having seen how the three thousand were converted in a great meeting, it may be helpful to consider a case of conversion brought about by a personal effort. After Philip, the evangelist, had closed

his splendid revival at Samaria, where both men and women confessed Christ, were baptized, and then received the Holy Ghost, in the laying on of hands, an angel of the Lord told him to go towards the south, past Jerusalem, into the road that led to Gaza. On reaching the point designated, he came in contact with the eunuch, a government official of Ethiopia, a man of high standing. The eunuch was reading a portion of the Bible at the time, and asked Philip to sit with him in his chariot. This led to an explanation of the scriptures he was reading, and gave Philip an occasion to preach Jesus to the man. We are not told how long Philip talked, or what all he said, but enough was said to convince the eunuch that Jesus is the Christ, and that there was something for him to do. It was a fine piece of personal work upon the part of Philip.

As they proceeded, they came unto a certain water, and the eunuch asked for baptism. This showed that, in preaching Christ, Philip had said something about the initiatory rite. The eunuch was told that if he would believe with all his heart, he might be baptized. Philip believed in a heart service. The good confession was made, the eunuch saying, "I believe that Jesus Christ is the Son of God." We then read that they went both down into the water, and Philip baptized the eunuch. After this both came up out of the water (Acts 8: 26-39).

In this instance of conversion we have the preaching of the Word, the hearing of the Word, the believing in Christ, the confessing of Christ as the Son of God, and baptism,—repentance, of course, being understood. The eunuch evidently realized that his

sins had been pardoned, that he was born from above, had become a child of God and had received the gift of the Holy Ghost, for it is said, "And he went on his way rejoicing" (Acts 8: 39).

Here are all the characteristics of a case of genuine conversion. The conditions set forth, in the instructions of Christ to his apostles, were fully complied with. There was no attempt, on the part of Philip, to evade any of the points of the commission. In fact, guided by the Spirit, nothing else could have been expected of him. A finer piece of personal work has never been done. God can trust a man like Philip; one who, in preaching the Gospel, insists on the letter, as well as on the spirit.

### **Conversion of Saul.**

We now pass to the conversion of a man, who, when looking over his past life, regarded himself as having at one time been the chief of sinners (1 Tim. 1: 15). Saul, as Paul was called before his conversion, was a well-educated Jew, and stood high among his own people. When the persecution arose, he took an active part in persecuting the Christians in and about Jerusalem. He even went so far as to ask for letters of authority, that he might proceed to Damascus, to arrest and persecute those who believed on Christ.

We are told that, as he journeyed and came near to Damascus, a light from heaven, above the brightness of the sun, was flashed upon him, and that he fell to the earth, and heard a voice, saying: "Saul, Saul, why persecutest thou me?" Then it was that



he realized that he was in the grasp of some divine force, and asked, "Who art thou, Lord?" Being told that it was Jesus, whom he was persecuting, he then, trembling and astonished, asked, "Lord, what wilt thou have me to do?" In response to this inquiry, the Lord told him to go into the city and it should there be told him what he must do. When he arose, he found himself blind and was led into the city (Acts 9: 1-8).

In the house of Judas he remained without sight for three days, eating and drinking nothing. If ever a man experienced heart repentance and soul remorse, Saul did. The moment that Jesus spoke to him on the way, faith began its work in his soul, and led up to the godly sorrow that resulted in his thorough repentance. By special direction of the Lord, Ananias, a devout minister, went to Saul, telling him that he had come that he might receive his sight, and be filled with the Holy Ghost (Acts 9: 17). Then Ananias said to him: "And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22: 16). Having received his sight, it is said that he "arose and was baptized" (Acts 9: 18).

In the narrative of this remarkable conversion we have clearly mentioned all the points embodied in the last and great commission of Jesus, viz., hearing the Word, faith, repentance, baptism, the forgiveness of sins, and being filled with the Holy Ghost. Ananias seems to have been as well informed regarding the conditions of pardon, as given by Jesus, as were the apostles themselves, and so performed his part, in

the conversion of Saul, in exact accord with what was done on the Day of Pentecost. Placing both instances side by side, we have teaching, hearing, faith, repentance, baptism, remission of sins and receiving of the Holy Ghost. The same divine influence that directed the work at Pentecost, directed each movement in the conversion of Saul.

When Saul was told to arise and be baptized, and wash away his sins, it was of course understood that his sins would be washed away in the cleansing blood of Christ. While baptism, wherever Christianity was known, was recognized as one of the divinely-appointed conditions of pardon, it was understood that it was the atoning blood and not the water, that constituted the cleansing medium. It was in the act of baptism that Saul came in contact, in a symbolical sense, with the power that cancels sins.

Saul did not have to go far for baptism. The river Abana runs through the center of Damascus, and a finer stream, in which to administer the rite of baptism, can hardly be found in the world. Accompanied by others, Saul may have been taken to the river and there buried with Christ in baptism. In Rom. 6: 3-5 he tells just how it was done: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" The "us" in this instance includes Paul, as he was called after his conversion. This implies that he got into Christ by being baptized into him. But we read further: "Therefore we are buried with him by baptism." The Revised Version says: "We were buried." So Paul would have us understand that when he was

baptized he was buried by baptism. The only way to bury a man by baptism is to immerse him. This is positive proof from Paul's own pen that he was immersed. And we may therefore state with perfect confidence that when taken into the water Paul kneeled down, and was immersed "into the name of the Father, and of the Son, and of the Holy Ghost." He arose from the watery grave, having put off the old man, and put on the new man, realizing that his sins had been washed away in the blood of the Lamb, that he had received the gift of the Holy Ghost, and that he was in the hands of God a chosen vessel to bear the Gospel to the Gentile nations.

### **Conversion of Cornelius.**

The last conversion that we shall notice is that of Cornelius, a devout Gentile, living at Cæsarea, the best unconverted man of whom we have any account in the New Testament. For proof that he was unconverted, and therefore unsaved, when visited by the angel, and told to send for Peter, we quote from Acts 11: 14. The angel, speaking of Peter, said: "Who shall tell thee words, whereby thou and all thy house shall be saved." By this it will be seen that Cornelius was not a saved man until he accepted Christ and complied with the Gospel conditions of pardon. So far as he understood God, he was a devout man, and his prayers were heard in heaven, but he was not a converted man in the New Testament sense. It required more than what he knew, at that time, about God and his will, to save him. So he was told to send for Peter, who would tell him

words whereby he might be saved ; that is, saved from the sins of the past, and be made a member of the body of Christ.

Peter's preaching led to his acceptance of Christ, and when he was baptized he was numbered among the saved. The Holy Ghost falling on him at the time it did, was not only regarded as proof of his full conversion, but as proof of the fact that the door of salvation was opened for the Gentiles, as well as for the Jews. Peter, seeing this clear evidence of the acceptance of the Gentiles, asked if any one could forbid water, that these believing Gentiles might be baptized. They were then baptized, evidently for the remission of sins, the same as had been commanded on the Day of Pentecost.

In order to complete his conversion, Cornelius had to take the steps required of others. He believed in Jesus, turned from his errors, whatever they may have been, and put on Christ in the holy rite of baptism. He was not merely transplanted, as some teach, but was born again, and made a new creature in Christ Jesus. His conversion did not require so great a change as that experienced by Saul, but there was a change, nevertheless. There was a new birth, the necessary reformation in life,—the New Testament baptism, and the translation from his former state into the kingdom of God's dear Son. Like other men who accepted Christ, he had to be born again, and had no assurance of salvation until the new birth was completed. Generally speaking, he was the best man outside of the church, for his day and generation, but he did not become a member of the mystical body

of Christ until he made the good confession and put on Christ in baptism.

Receiving the Holy Ghost before baptism was the reversal of the rule, and was intended in this instance to convince Peter, and those with him, that the Gospel promises were for the Gentiles as well as for the Jews (Acts 11: 17, 18). And since this is the only instance where the Holy Ghost was given in this manner, it must be evident that the incident was a well-understood exception to the rule.

But as regards the conditions of pardon, we have in this case just what we have found in the former instances cited. The conditions were the same for Saul, the chief of sinners, as for the devout Cornelius. They were the same for the eunuch, the high official of Ethiopia, as for the three thousand converted on the Day of Pentecost. For all, both Jews and Gentiles, there is the one Lord, the one faith, and the one baptism, the one law of pardon, and the one process of conversion. There was the usual birth "of water and of the Spirit," without which there is no promise of entrance "into the kingdom of God" (John 3: 5).

### **Conversion, a Process.**

By conversion is meant a change from one state or condition to another. The doctrine of conversion provides for three changes.

First, a change of the mind. This change is brought about by hearing the Word and believing it. The man who believes that Jesus is the Christ, the Son of God, has in his mind undergone a change

from unbelief to belief. The change has been wrought by the Word being received into a good and honest heart.

Second, a change of conduct. This change is effected by repentance. The man who believes is convicted of sin. This conviction leads to godly sorrow, and we are told that "godly sorrow worketh repentance to salvation" (2 Cor. 7: 10). In the act of repentance the convicted man ceases to do evil and proceeds to do right. With him it is "right-about," turning away from the kingdom of Satan and seeking the kingdom of God.

Third, a change in relationship. This change is consummated in the new birth, being born of water and of the Spirit. It is a putting on of Christ in baptism, or being baptized into Christ, and consummates the process that places one into the kingdom, and thereby makes him a child of God.

In this whole process there are the divine agencies, the Word, the seed of the kingdom, and the Holy Spirit. It is a case of God working in the hearts of men and women "both to will and to do of his good pleasure" (Philpp. 2: 13). In all these changes the human and divine parts are in evidence. The faith that changes a man from an unbeliever to a believer is wrought by the divine Word in the heart. Repentance is produced by God working in the heart and soul to will and to do. In the change of the relationship, the new birth, we have the ever-present Spirit, at the most active period in the entire process of conversion. It is the making of a new creature in Christ Jesus, the burial of the old man, and the resurrection

of the new man. By the yielding of the human forces, or the surrendering of all that is human to the divine influences and agencies, it is the consummation of a work in the scheme of redemption for which there is no parallel.

### **Regeneration.**

Strictly speaking, regeneration may be designated as the creative act of God, and, through the agency of the Holy Spirit, performs its part in the process of conversion. The doctrine of regeneration runs almost parallel with the doctrine of the new birth. There can be no new birth without regeneration, while, on the other hand, regeneration can not be completed without the new birth.

Regeneration is to generate again, or to make over. It is the inward work of grace in the soul, resulting in a new creature. There are outward processes, but regeneration is a work that goes on within. God, through his Word, performs a creative act in the soul. James 1: 18 puts it this way: "Of his own will begat he us with the word of truth." In 1 Peter 1: 23 we have the same thought presented in a different way: "Being born again, not of corruptible seed, but of incorruptible, by the word of God."

The term "regeneration" occurs but twice in the New Testament. We first refer to Titus 3: 5 where we have this reading: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." This shows that while salvation is of God, still it is accomplished in con-

nection with an agency, here called the "washing of regeneration." The Revised Version (marginal reading) has it "laver of regeneration." It is interesting to note the Syriac rendering of this verse: "Not according to works which we have done, but according to his mercy, he vivified us, by the washing of the new birth, and by the renovation of the Holy Spirit."

The term, "washing of regeneration," evidently refers to the washing associated with the process of regeneration. This, of course, means baptism. While regeneration is an inward process, it is, by divine appointment, associated with baptism, which Paul calls the *washing* of regeneration. The man who is completely regenerated,—made over,—made a new creature,—a new man,—must, at the proper place, in the process of regeneration, submit to the ceremonial rite, which God, in his wisdom, has seen proper to associate with his part of the work.

The second use of the term is in Matt. 19: 28, where Jesus says, speaking to his disciples: "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The term, in this instance, is thought to refer to the period, terminating with the second coming of Christ, in which the work of regeneration is going on in the world, and therefore has no special bearing on the creative act of God in the process of conversion.

The work of regeneration, like the process of conversion, results in the new man in Christ Jesus. Whatever be the differences between conversion and



regeneration, the final results are the same. The process proceeds along the same lines, in accomplishing a given result,—the regenerated man.

### **Justification.**

Justification may be defined as the gracious act of God, whereby he pardons and accepts of sinners on the ground of the righteousness of Christ, who, by his death, atoned for sin. It is an act of God in which one is declared guiltless or acquitted. The justified man is one who is absolved from any and all guilt, and stands before God and the world as a free man.

While justification, as a free act, is ascribed to God, "it is God that justifieth" (Rom. 8: 32); and while it is by faith, it must be borne in mind that it is not by faith alone. The most misleading doctrine in Christendom is the doctrine which teaches that man is justified by faith, independent of the duties which, by divine appointment, have been associated with faith. It is the acceptance of this doctrine that has led to the discarding of so many of the plain commandments presented in the teachings of Christ and the apostles. There is no greater test of faithfulness than obedience, and the man who believes and obeys is the man who is in a justified state.

True, Abraham was justified by faith, but James 2: 22 says, "Faith wrought with works, and by works was faith made perfect." In verse 21 he would go even farther in affirming that Abraham was justified by works, when he had offered up his son Isaac on the altar. He would have both faith and obedience figure in justification. In fact, this is the real teach-

ing of the New Testament, respecting justification. In the light of the teaching of Christ and the apostles, there is no such a thing as justification by faith alone. The faith that leads to justification must invariably be accompanied by the obedience that has been associated with faith. The absence of this obedience renders faith ineffective. The man who firmly believes that Jesus is the Christ, and that he brought into the world a saving Gospel, can not claim justification on the ground of mere belief. His faith prepares him for the further steps leading up to justification, and it is only after he has taken these steps that he can consistently lay claim to the justification that is by faith. In obedience his faith is made perfect, and then it is that the promise becomes his. One reaches the state of justification through a process, and faith is only one of the several steps in that process.

### **Sanctification.**

The doctrine of sanctification runs all through the Bible, and is most clearly taught, as well as defined in Rom. 6: 19, Revised Version: "For as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification." The doctrine of sanctification, while closely related to the doctrine of holiness, consecration and even perfection, means the setting apart for a special purpose. God sanctified the seventh day. That is, he set the day apart for a holy or special purpose. It is said that he sanctified the tabernacle. It was

dedicated to the Lord and his special use. When one is fully set apart to serve the Lord, or is dedicated to the Lord, or consecrated to his service, then he is sanctified, he is made holy. In John 17: 17 Jesus prayed the Father to sanctify his apostles "through thy truth"; then he added: "Thy word is truth." The sanctification, or more fully setting apart, was to be effected through the truth. The Word of God gives directions how this may be done. In 1 Peter 1: 22 we read: "Seeing ye have purified your souls in obeying the truth through the Spirit." Here the process is given. Men and women are to be purified, sanctified, or made holy, by obeying the truth. All of this is to be done through the Spirit, but not independent of obeying the Word. Those who accept Christ in faith and comply with the conditions connected with conversion, regeneration and the new birth, are dedicated to the Lord's service,—consecrated,—and therefore sanctified and made holy. Like the apostles, they have been sanctified in obeying the truth. It is a complete dedication, a complete setting apart.

But we are not here teaching the so-called doctrine of sinless perfection. There are those who hold that in sanctification they have reached a point of perfection where it is impossible for them to sin. The claims of such pretenders have brought the doctrine into bad repute in many communities. As a rule, those who set up this claim for themselves, premeditatedly ignore a number of the plain commands recorded in the New Testament. We do not teach that kind of sanctification. The sanctification that we teach and emphasize is the complete setting apart of the new-born creature to the perfect service of God,

and the man who yields himself to this perfect service will not knowingly ignore any of the divine requirements.

### **The Cleansing Blood.**

There is no such a thing as sanctification without the blood of Christ, for in Heb. 13: 12 we read: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." It will thus be seen that the blood of Christ, shed for the remission of sins, plays its part in the process of sanctification. Furthermore, it is declared that we are "justified by [or in] his blood" (Rom. 5: 9). Speaking of Christ, Paul in Eph. 1: 7, says: "In whom we have redemption through his blood, the forgiveness of sins." The same truth is affirmed in Col. 1: 14: "In whom we have redemption through his blood." John declares (1 John 1: 7), "The blood of Jesus Christ his Son cleanseth us from all sin," "and," says the writer of Hebrews (9: 22, R. V.), "apart from shedding of blood there is no remission."

This makes Christ, as 1 John 2: 2 puts it, "the propitiation for our sins: and not for our's only, but for the sins of the whole world." Further along in this epistle (4: 10) the same fundamental truth is reiterated: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins." Or, in other words, Christ was offered for our sins, paying the price of our redemption, thus bringing about the reconciliation between man and God, by having us, when still "enemies, reconciled to God." This is affirmed to have

been done in the death of his Son (Rom. 5: 10).

This is what we understand by the doctrine of the atonement,—the bringing of man back to God,—brought about through Christ, the Propitiation for our sins, who shed his blood for the sins of the whole world, and in whose blood there is remission of sins. And so it follows, as stated by Peter, “that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Peter 1: 18, 19). Hence man’s redemption must be ascribed to the blood of Christ, shed for the remission of sins. Here is the efficacy, and it is in obedience to his command in baptism that we, in a figure, come in contact with the blood that cleanseth us from all sins. It is by his atoning blood that we are cleansed, through faith and obedience to his Word.

### **Going On to Perfection.**

What we have said so far relates to the beginning of the Christian’s experience. Having been born into the family of God, he is now in a position to grow and develop. With him it should be a matter of Christian growth and usefulness in the kingdom.

In Heb. 6: 1 Paul says: “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection.” By “the principles of the doctrine” is meant the things pertaining to the beginning of the Christian life. The foundation of faith, repentance, baptisms,—in water and in the Spirit,—the laying on of hands, and even the resurrection and eternal judg-

ment, having been laid in the hearts of the converts, it was needless to treat these points further, and for that reason the apostles insisted on going on to perfection,—to the higher and more perfect and therefore the more useful life.

No doctrine is more clearly taught in the New Testament than the doctrine of Christian perfection. To his disciples, Jesus once said: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5: 48). The Master meant that his disciples should strive for perfection in all things pertaining to their spiritual life. That is, they were to strive to reach the highest possible order of spiritual attainments. Having been born anew, and having been made new creatures in Christ Jesus, this becomes the duty of every converted man and woman.

Writing to Timothy, Paul would have it understood that one purpose of the Holy Scriptures is "that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 17). Then in Heb. 13: 21, it is added: "Make you perfect in every good work to do his will." The idea is perfection in every good work and every attainment in the Christian life and experience, and the doing of God's will perfectly.

James 3: 2 says: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." That is, able to hold the whole body in check, and direct its proper use. This is perfection in Christ Jesus, and is what is meant by "going on to perfection," or, in other words, going on to efficiency, until the whole body, the whole mind and the whole soul are brought under complete sub-

jection, and can be placed at the disposal of the Lord to worship, serve and obey his will perfectly. Nothing short of this should satisfy the highly-developed, spiritual child of God.

### **A Life of Faithfulness.**

Faithfulness is faith in operation. In all Christian lands Abraham is recognized as the father of the faithful. God trusted him, and he made good. He believed in God, and proved his faith by the life he lived. The value of faithfulness is recognized in every department of life. The man who is faithful to his trust is the man who is wanted and appreciated.

Jesus was faithful, rendering perfect obedience to his Father. Doing the will of his Heavenly Father, was to him meat and drink. And all through his teachings do we find him, in one way or the other, placing special emphasis on the life of faithfulness. In Matt. 25: 21, speaking of the winding up of the affairs of life, we have him saying: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things." Writing to the saints at Ephesus, Paul calls them "the faithful in Christ Jesus" (Eph. 1: 1). Then he would have Timothy commit the preaching of the Word to none but "faithful men" (2 Tim. 2: 2). This, with what is said elsewhere, places a premium on faithfulness.

The Christian who would prove true to the profession he makes, must be faithful to his God, to his Word, to his church, and to every interest he represents. With him it should be a lifelong effort,

prompted by love. He serves his God, obeys his Word and respects his church, because he believes this to be the right thing to do, and because he loves to do the thing that is right. Faithfulness with him is not a matter of reward, but a matter of love for the right. To all men and women of this type Jesus would say: "Be thou faithful unto death and I will give thee a crown of life" (Rev. 2: 10).

### **The Church, the Called Out.**

The term "church" means the called out. It means those who have heard the call of Christ, as well as the call of his servants, to come out from the world and become the faithful followers of their Master. In employing the word, we make (in this work) no distinction between the church of Christ and the kingdom of God on earth. Those who are members of the kingdom of God, are members of the church of Christ, and to enter the church means to enter the kingdom. As Jesus said to Nicodemus: "Except a man be born of water and of the Spirit, he can not enter the kingdom of God." This is also true of entering the church. The new birth, as stated elsewhere, is the door into the church.

The New Testament church was founded by Jesus Christ and is the only church he ever established. As a body, it was not formally organized at a certain place, on a particular day and hour, but came into existence as the Master gathered the converted around him. Some of these converts were made by the preaching of John the Baptist, and became at-



tached to the body of Christ in the early part of his ministry.

Referring to the church, in this instance, we do not mean a local congregation, with its allotted territory, officers and regulations. We refer to the general church, of which Jesus is the Head. The church is his, and was purchased by his own blood. To him all saints are directly related, and thereby become and constitute the body of Christ upon the earth. For convenience, and better methods of working, this body may be separated into local congregations, and these congregations may be classed into districts, etc. Still Jesus is Head over all, not of one special church, but of all the members, whether in local churches or out of them, for in the spreading of the Gospel among all nations there will occasionally be isolated converts not attached to any local congregation. The eunuch was a convert of this class. But when a congregation was formed in his vicinity, he, of course, was numbered with the saints at that place.

### **Local Churches and Co-operation.**

It would appear that there were no congregations organized during the ministry of Christ. Not until after the Day of Pentecost do we find even a semblance of an organization. The apostles, by Jesus, had been ordained, and were therefore prepared for any line of church work. Some time after the conversion of the three thousand, we find them taking steps looking to the systematizing of the affairs of the church at Jerusalem. The selection of the

enjoined by Christ or any of the New Testament writers. The function of any Conference is largely judiciary and executive, but not legislative. In its work it must be governed by what the New Testament teaches, both in word and spirit. The aim of a Conference should be the unity of the body, loyalty to the Scriptures, efficiency in service, and adoption of any wise method for advancing the interests of the kingdom of God.

### **The Congregation and Her Work.**

Any congregation is duly authorized to put into operation any part of the Gospel pertaining to the work of the church. She can select her officers, administer discipline and observe the ordinances of the house of God. It is her duty to see to the preaching of the Word, to the maintaining of the principles of the church, and in the unity of membership labor for the purity, loyalty and efficiency of the body. So long as she keeps within the limits of the Gospel it is her duty, in the administering of discipline, to loose or to bind. Regulated by the Gospel and guided by the Spirit, she can and should pass on the membership of her own body, her aim being to bring all the members of the body to the highest possible plane of living and usefulness.

In the maintenance of purity, loyalty and efficiency in the membership, it becomes the duty of each and every congregation to administer discipline in an earnest, a wise, a loving and a faithful manner. Every member who has, by way of the new birth, entered the church family, is a child of God, and it

becomes the duty of the body organized to take a special interest in each new-born creature, and aid in developing and training such a one for Christ and his service. The life of a child of God is precious in the sight of the Great Father; he is an heir of the kingdom, and to trifle with his title to a home in the heavenly kingdom is a serious matter. Any attempt to disinherit him, before he has, by his waywardness, clearly forfeited his rights to the heavenly inheritance, will most assuredly meet with the disapproval of Heaven. It is the duty of the church to labor wisely and earnestly for the salvation of every one entering the church home, and in administering discipline this should be kept in view.

And while this is true, the dignity, standing, purity and authority of the church must not be sacrificed. Upon the part of any well-organized body, charity and authority should stand side by side, and love and justice should go hand in hand. While protecting the rights and privileges of each one, the members, as a whole, should be brought to realize the importance of respecting the dignity, standing and authority of the church. No church can expect to have any standing in a community unless she measures up well to her highest claims. The people of a community may have charity for a weak and indifferent church member, but they look with disdain upon a weak, indifferent and inconsistent church. If the church would have a good influence in any city, town or community, she will find it necessary to have her members, in their manner of living, in their dealings, and in everything else that goes to make up true manhood and woman-

hood in Christ Jesus, measure up, as closely as possible, to the higher claims of Christianity. Those around us may not accept some things we teach, but on every hand they will be found giving us credit for strength, firmness, and loyalty to the principles we teach, for consistency, and for the charity that is due to others. And while striving for these higher ideals, let each congregation have for its aim the saving of souls, the perfecting of the saints in Christ Jesus, and the making of the church an honor to the cause it represents.

### **The Church and Her Officers.**

When writing the church at Philippi, Paul addressed the saints in Christ Jesus, "with the bishops and deacons" (Philpp. 1: 1). From this we are led to infer that the leading, working officers in the New Testament church were the bishops, or elders, and deacons. It is, of course, understood that the terms, "bishop" and "elder," in the New Testament, refer to one and the same officer, meaning the overseer of the congregation. There were also other officers, as named in Eph. 4: 11, where we read: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." The apostolic office terminated with the apostles themselves, thus leaving prophets, evangelists, pastors and helpers. Pastors here means the shepherds, overseers or elders of the flock. Prophets and evangelists doubtless refer to the ministers, and the term "teachers" to the deacons, and, possibly, to the younger ministers. Hence, a properly-officered con-

gregation would have, for her leaders, elders, ministers and deacons.

We learn from Eph. 4: 12, 13 that the purpose of these officers is "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The elders, or those in charge of the congregations, are told to "take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20: 28). The ministers are instructed to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4: 2). Our term "deacon" comes from a word meaning service, and it falls to the lot of the deacons to serve the church along lines not fully occupied by the elders and ministers. So they look after the poor, interest themselves in the sick and the unfortunate, and take a special oversight of the finances and business affairs of the church in general.

In Titus 1: 6-9, and 1 Tim. 3: 1-13 we have the qualifications and, to some extent, the duties of elders and deacons clearly set forth. They are presumed to be, as leaders and servants, the most faithful, efficient and exemplary members in the congregation. In fact, the average standard reached by any body of saints in Christ Jesus depends largely on the efficiency and loyalty of the leadership. As regards the ministry,

Paul instructed Timothy to commit the Word to none but "faithful men, who shall be able to teach others also" (2 Tim. 2: 2). This means faithfulness and efficiency of a high order.

In order to carry out the apostolic idea of doing things, there should be a plurality of elders in every congregation, and while one of the number may take the lead, there ought to be a careful coöperation of these elders in looking after the spiritual interests of the church. In fact, there should be a perfect understanding between all of the church officials, and the greater the harmony among them in their work, the greater will be the confidence upon the part of the membership. Regarding the authority for a plurality of elders, we cite such scriptures as Titus 1: 5, Acts 14: 23; 20: 17, and Philpp. 1: 1. At any rate, there should be at least one resident elder in every congregation. There is no scripture for the nonresident elder, though it may occasionally be an exceedingly unfortunate necessity. But such a state of affairs should not be continued any longer than absolutely necessary. The New Testament plan is to ordain elders in every church. That is, let each church have its own elders.

### **The Church,—Her Name.**

In the New Testament the believers in Christ Jesus are designated by different names. They are sometimes known as disciples or learners (Acts 9: 1 and 26). At Antioch they were first called Christians (Acts 11: 26). A number of times they are denominated saints, but in Matt. 23: 8 they are very dis-

tinctly pointed out as brethren: "All ye are brethren." In John 21: 23, R. V., we read: "This saying therefore went forth among the brethren." As an assembly, the believers are called simply "the church," meaning the called out, or those who have come out from the world and become members of the body of Christ. We have such names as "churches of Christ," "church of God," "church of the first born," "house of God," "kingdom of heaven," and even others. Locally speaking, we read of the church at Jerusalem, at Antioch, and at other points.

Taking the country over, the followers of Christ were probably known as Christians, and sometimes as Nazarenes, but among themselves they were regarded as brethren, and were even called "holy brethren" (1 Thess. 5: 27). But, generally speaking, they do not seem to have adopted any specific name. The church of Christ, the church of God, the saints or brethren, were all the same to them. They were more concerned about living the Christ life, converting sinners and establishing churches in every city, than they were about reaching an agreement respecting the one name by which they should be known. It would appear that they simply left the name question to take care of itself.

### **A Separate People.**

The true followers of our Lord and Master have always been recognized as a separate people. They belong to a kingdom that is not of this world (John 18: 36). Those who put off the old man with his evil deeds, and then put on the new man, are expected

to separate themselves from everything that is evil, and even the things that have the appearance of evil.

The call to a separate life may be found in 2 Cor. 6: 17, where we read: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Every person who has been born of God, who has been dedicated, consecrated and sanctified,—set apart wholly for the Lord's service, has heeded the call to come out from the world. Having done so, such persons will not be found living, thinking and doing as the sinful and unconverted world does. With them, to be a separate people, means something. Their religion stands for something that is worth while, hence they will be found living on a much higher spiritual plane than that occupied by those who make no pretensions in the interest of going on to perfection. They soon learn, in behalf of the kingdom they represent, to shun the things that are unbecoming devout men and women. With them it is not how much they can trifle with the doubtful and questionable, and not sin, but how far they can keep away from the things that are misleading, detrimental and evil in their tendency. The separate life marks a distinction between them and the unconverted that ought not to be misunderstood. Being born from above, belonging to another kingdom, and living a new life in thought, purpose and action, marks the unmistakable distinction.



## **The Lord's Day.**

Living in a New Dispensation, being governed by the Gospel, instead of the law of Moses, intended for the Old Dispensation, the people of the Lord demand a Lord's Day,—one suited to the genius of the religion they have accepted. This they have in the first day of the week. In Acts 20: 7 we read of the disciples coming together "upon the first day of the week." Paul wrote to the saints at Corinth, saying: "Upon the first day of the week let every one of you lay by him in store" (1 Cor. 16: 2). These citations indicate that the Christians of the apostolic times had adopted the first day of the week, the day we call Sunday, as a day of special services. Speaking of the day, John, in Rev. 1: 10, says: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." It is called the Lord's day in the New Testament for the same reason that the love feast is designated as the Lord's supper. Each pertains to the new dispensation and the new kingdom. The ushering in of the new order of things, under the Gospel, with a new law and a new Law-giver, created a necessity for new and different institutions.

This leads up to the fact that there is a difference between the Law and the Gospel,—the former belongs to the old dispensation, while the latter pertains to the new. Moses represents the Law, while Jesus represents the Gospel. These institutions are referred to under different heads. We speak of them as the Old Covenant and the New Covenant, and the Old

Testament and the New Testament. Then we read of a "better testament" (Heb. 7: 22), implying that there was an inferior testament. The terms "covenant" and "testament," translated from the same word in the original, refer to the same thing.

We read that "the law and the prophets were until John: since that time the kingdom of God is preached" (Luke 16: 16). By this we are to understand that the Law given by Moses was in full force until John entered upon his mission. Then the principles, pertaining to the kingdom represented by Jesus, began to be preached. John did not represent the Law of Moses, but he proclaimed the ushering in of the new, or Christian, dispensation. His theme was Jesus, the Gospel, the New and Better Testament, and what he said prepared the people to receive the still more advanced teachings of Jesus.

Jesus, though made under the Law (Gal. 4: 4), was the Head of a new and better system of religion than that taught by Moses. He did not come to destroy the Law, but to fulfill, or to perfect, or to consummate it. He not only embodied, in his system, all the good in the Mosaic Law, but even more. He instructed on a much higher plane, and demanded a line of conduct that would excel the righteousness of the scribes and Pharisees (Matt. 5: 20). The real purpose of his system was finally to do away with the Law of Moses and to give the people the Gospel instead. In this connection we cite what Paul, in Col. 2: 14, says about "blotting out the handwriting of ordinances that was against us." This means all the Mosaic institutions.

## **The First Day of the Week.**

The doing away with the Law of Moses ultimately led up to doing away with the Jewish Sabbath, and the introducing of the resurrection day, or the first day of the week, instead. In fact, the recognizing of the resurrection day as a day of special significance began quite early in the history of the apostolic church. Referring to Mark 16: 9, and other accounts in the Gospels, it will be observed that Jesus arose from the dead on the First Day of the week. It was on the evening of this day that the disciples were found assembled (Luke 24: 33; John 20: 19). Just one week later, or after eight days, counting the day of the first meeting, we find them together again (John 20: 26).

These two meetings on separate Sunday evenings, Jesus being present both times, prompted other similar meetings, resulting in the First Day, or Sunday services becoming a fixed part of the system of worship during the times of the apostles. Hence we read of the saints at Troas meeting on the First Day of the week to break bread, and of Paul admonishing the members at Corinth to lay by their contributions on the same day.

Christ's resurrection from the dead brought in a new order of things. As we read in Heb. 7: 12: "The priesthood being changed, there is made of necessity a change also of the law." This simply means, as already stated, the doing away of the Mosaic Law, with all its rites, ordinances and ceremonies. The passing of the Law meant the passing

of the Jewish Sabbath. The Law was put out of the way, disannulled, and in a figure nailed to the cross, and went out of existence, making way for the Gospel, with higher claims, better and more advanced institutions, and its finer adaptation to a much broader application. All the good there was in the Old Law has been brought over into the new dispensation, and incorporated in the Gospel. And while the Sabbath has been displaced by the First Day of the week as a day of special service, the spirit of the Sabbath has by no means been lost, but is incorporated in our Sunday, as a New Testament institution.

Instead of keeping the Sabbath in memory of the completion of the creation and the departure of Israel from Egypt, as the Jews did, we keep the Lord's Day in memory of the resurrection of Jesus from the dead. The change, under the guidance of the Spirit, was made, seemingly, without any controversy, and the day soon became one of the fixed and eminently appropriate institutions of the New Testament church.

### **Some Ordinances.**

Connected with the worship of the Old Dispensation, and regulated by the law of Moses, there were ordinances instituted and perpetuated for spiritual purposes. Under the Gospel order there are also ordinances, but of a different and a higher type.

Some teaching along this line is referred to by the Master in Matt. 28: 20. After instructing his apostles in regard to making disciples of all nations, and "baptizing them into the name of the Father,

and of the Son, and of the Holy Ghost," he adds: "Teaching them to observe all things whatsoever I have commanded you." The "all things" here includes his entire system of teaching, along with the ordinances he instituted and enjoined.

Paul had the institutions of the Lord's house in mind when he wrote the members at Corinth, saying: "Remember me in all things, and keep the ordinances, as I delivered them to you" (1 Cor. 11: 2). These ordinances are included in what Jude (verse 3) says about contending "for the faith once delivered unto the saints." Of those converted under the preaching of Peter, and baptized on the day of Pentecost, it is said that "they continued steadfastly in the apostles' doctrine and fellowship" (Acts 2: 42).

This should be characteristic of all those who, led by the Spirit, are seeking to obey the Lord in the all things that he has seen proper to enjoin upon his followers. And to this class of believers reference is evidently made in Rev. 22: 14, where we have these words: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

### **The Last Night.**

In former chapters we have commented on the ordinance of Christian baptism, the institution placed by the Lord and Master at the entrance of the church. We are now to consider certain institutions located in the very heart of the church and intended for the faithful, after they have been born into the family of God on earth.

This brings us to the last night that Jesus spent with his apostles before his crucifixion. It was indeed a memorable night; one that never passed from the memories of the faithful few, and one about which they never ceased to write and speak. About this night, and the events connected with it, more has probably been said and written than concerning any other one night mentioned in the Sacred Scriptures. John devotes six chapters to his interesting and touching narrative of what was said and done, while the other three evangelists also devote a number of chapters to the same line of thought.

It was doubtless one of those charming nights, so often experienced in Palestine in the spring of the year. It was an April evening, possibly the sixth day of the month. The moon was full, and flooded the whole land with light. All the hills and valleys round about the sacred city were carpeted with a delightful green. Every tree was in full leaf, and the gardens abounded in vegetables and the fields in waving grain. The sky may have been clear, and a gentle breeze stirred the balmy air, while a thousand stars, like heaven-appointed sentinels, looked down upon the night-long, transpiring events.

The city was thronged with people, many of them having come from far-distant lands, prepared to take part in the approaching passover. Various rumors floated over the city. Every now and then a new and somewhat exciting report was started, and soon spread to every section. For days, Jesus, the marvelous Prophet and Teacher, with a number of followers and many admirers, had been awing the peo-

ple and astonishing the authorities. His teachings attracted and repelled until public sentiment arose and fell like the receding and returning waves of the sea. No man could withstand his wisdom, while the miracles he performed seemed like the work of the Deity. He moved among the people like a humble, uncrowned king, whose only purpose was to so imbue his followers with love, as to be a law unto themselves.

This, however, was to be the Master's last night while in the flesh, and no one could predict what might happen. Still he knew what was in store for him, and planned his work so as to meet the conditions. These conditions will be considered as we pass from chapter to chapter.

### **The Upper Room.**

It was probably on Thursday evening, not far from sundown, that Jesus sent two of his disciples, Peter and John, into the city, with instructions to find a certain upper room, by following a man bearing a pitcher of water. The large upper room, called the guest chamber, was found, and then the necessary preparations were made for the services of the evening (Luke 22: 8-13). In reading the different accounts of the events of the evening, without special care, it might appear to some that this was the evening of the Jewish passover, but such was not the case, as will be shown in another chapter. It was the evening before the passover.

After everything had been made ready in the upper room, Jesus and his disciples entered. By their pres-

ence that evening, and the events to follow, the room was to be made famous. This was to be the last meeting of the Master and his chosen few before his death, and must have been a most solemn occasion. The evening had been, by divine appointment, set apart for the introduction of some of the most significant and impressive institutions ever seen by human eyes.

Without all was excitement. Every street and every public place was thronged with people. They were there getting ready for the passover, and the news concerning the events of the week was passed around. The miracles the Master had performed, and the things he had been saying, from day to day, were, in a large measure, and among the leaders especially, the topics of the evening.

Within the room all was quiet, and each disciple may have been wondering what was to happen. They had been with their Master in many meetings, but had never attended one like this. Here was the table spread with a simple meal, and all seemed to be in readiness to partake of the repast of the evening. When the hour arrived, which Jesus had in mind, he and the twelve took their places at the table (Luke 22: 14), and then followed something never before witnessed by the disciples.

### **The Rite of Feet-Washing.**

In the previous chapter we left Jesus and his disciples seated at the table, on which was the evening meal prepared for the occasion. We have no way of knowing of what the meal consisted. We know,



however, that there was on the table bread, some soup, and some oriental wine, unfermented, of course, called the "fruit of the vine."

There was, probably, a moment's silence, then Jesus arose from the table, laid aside his loose outer garments, girded himself with a towel, poured water into a basin and proceeded to wash his disciples' feet, and to wipe them with the towel wherewith he was girded (John 13: 2-5). Seemingly without a word of explanation, he passed from one to the other. The disciples looked upon the act with profound amazement. Never before had they seen or heard of the like. They had probably seen servants wash their masters' feet. They had heard of the priests washing their own feet at the laver of brass before entering the tabernacle (Ex. 30: 19), or had even washed their own feet, as was an Eastern custom (Gen. 18: 4), but for a teacher to wash the feet of his disciples, or the master to wash the feet of his servants, was as new to them as it was astonishing. All save Peter quietly submitted to the act, and he, too, submitted after being told, "If I wash thee not, thou hast no part with me" (John 13: 8). Not one of them at first comprehended its meaning. There was nothing like it in the law of Moses or in the usage of the Jews. They were, for the time, unable to gather any lesson from the service. It could not be for the cleansing of the feet, for in that case Jesus should have had his own feet washed. It was a rebuke to their selfishness. That much they could comprehend. The thing itself was before them, but what could it mean! Jesus now proceeds to tell them.

He had set them an example. He had given them the practical part of the lesson. This they could see with the eye. Then he said: "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet, for I have given you an example, that ye should do as I have done to you" (John 13: 13-15). What they had been beholding with the eye, they now began to comprehend. They understood that he was establishing a religious institution, or ordinance, to be observed in the assembly of the saints. In this they were confirmed by what followed later in the evening.

Before them was a lesson in a twofold form. Jesus had done to them the very thing he desired them to do to one another. Then he told them that they "ought to wash one another's feet." The example and the command, in connection with the Lord's supper and the communion that followed, fully confirmed them in what they saw and now understood. Jesus then explained to them that the rite of feet-washing had a spiritual import, for he said of their condition, "Ye are clean, but not all" (John 13: 10). Judas, being a sinner, whose heart was not in the service, was not clean, but the others were. They had purified their souls in obeying the truth, and were now prepared, as one family, to engage in the further services of the hour.

In a quiet way, they had learned a lesson of unselfishness and humility. The conduct of the Master, in washing their feet, was a sharp rebuke to the selfishness they had displayed in seeking the best and

the most honorable seats in the kingdom of God. Then there was the lesson in humility,—serving one another, in a religious institution. The lesson was so deeply impressed that they never got away from it.

Feet-washing, as a religious rite, continued in the church during the time of the apostles. It is clearly mentioned in Paul's letter to Timothy, where instructions are given concerning the widows to be taken into a special number. One qualification is that "if she hath washed the saints' feet" (1 Tim. 5: 10). Having "washed the saints' feet" indicated a condition of great value in the estimation of Paul. No one should be selected for the number referred to who had never engaged in this sacred rite, established by Jesus himself. It was important that those who became the teachers of the younger women should have engaged in every good work, and the washing of the saints' feet was one of them.

The simple fact that is here referred to proves that the practice still prevailed in the Christian church at the time Paul wrote his letter to Timothy. Paul would never have written this kind of a letter to a church that did not believe in washing the saints' feet as a religious rite. The lesson having been given by precept and example, was so plain that there was no occasion for misunderstanding it, hence it was continued as a practice in the church, in harmony with the specific command of the Savior.

### **The Lord's Supper.**

From John 13: 12 we learn that after Jesus had washed his disciples' feet, he resumed his place at

the table. The eatables prepared for the occasion had remained untouched. The meal, in verse two, of the chapter cited, was called a "supper." It is said, "Supper being ended." The Revised Version has it: "During supper." In verse four we read: "He riseth from supper." In Luke 22: 20 the meal is called a supper, for there we read about "the cup after supper." Paul bears witness to this in 1 Cor. 11: 25, for there, as given in the Revised Version, he says: "In like manner also the cup, after supper."

From all this we learn that there was a supper prepared for the evening. By supper is meant a regular evening meal. In a sense it might very properly have been referred to as a passover meal (Luke 22: 15), though it was not the Jewish passover, for that was not celebrated until the next evening, as will be shown later. All leavened bread had been removed from the houses in Jerusalem, and everything employed in the preparation of meals was in keeping with the spirit and letter of the passover regulations. Then Jesus was about to introduce an institution,—the loaf and the cup,—that would be, to his disciples, a passover of a greater spiritual import, and of a much higher type than the Mosaic passover had ever been to the Jews. It was a passing over, indeed, that justified a reference, in a figure, to the regular pass-over.

It is further evident, from the scriptures cited, that Jesus washed the feet of his disciples before the supper was eaten. This is proved by what is said of him after he had resumed his place at the table.

Again referring to John 13, notice in verse 18 what Jesus says of Judas: "He that eateth bread with me hath lifted up his heel against me." It was after this, and while still eating, that Jesus gave the sop to Judas (verse 26).

And so we learn that, after Jesus had completed the feet-washing service, he ate an evening meal with his disciples,—the last meal that they, as a body, were ever to eat together while in the flesh. This meal has become historic. It is often called "the last supper." It is sometimes called "the feast of charity," in Greek, the "*agape*," or love feast. It is this meal, as a New Testament institution, that Paul referred to when he wrote to the members at Corinth, about their disorderly feast: "When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper" (1 Cor. 11: 20, Revised Version). In the next verse he tells them why it was not possible, with the condition of things, for them to eat the Lord's supper: "For in your eating each one taketh before other his own supper" (1 Cor. 11: 21, R. V.). In observing the Lord's supper, the members at Corinth had fallen into confusion, and for that reason Paul rebuked them.

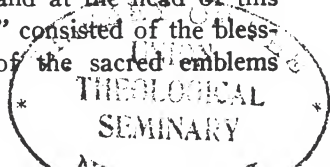
The sacred meal became a well-established institution in apostolic times. In 2 Peter 2: 13, using the marginal reading of the Revised Version, we read about some unholy characters "reveling in their love feasts while they feast with you." In Jude 12, same version, we have this statement: "These are they who are hidden rocks in your love feasts." These two citations settle the question of the con-

tinuance of the love feast. It was instituted on the night of the betrayal, in connection with the religious rite of feet-washing and the eucharist, and was retained in the church for centuries. So long as the church remained true to the teachings of the New Testament, just that long was the Lord's supper, or the love feast, continued.

### **The Loaf and the Cup.**

At the close of the Lord's supper, or "as they did eat," says Mark (14: 22, 23), "Jesus took bread, and blessed, and brake it, and gave it to them [the disciples], and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it." Luke (22: 19, 20) refers to the institution of the loaf and cup in this manner: "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

We are led to infer from these quotations, and what Matthew says (26: 26), that the communion service followed immediately after supper. Luke says the cup was passed "after supper." There were three institutions, and they were kept sufficiently separated to give each one a characteristic of its own. The last service, sometimes called the communion, often the eucharist, and at the head of this chapter, "The Loaf and Cup," consisted of the blessing, passing and partaking of the sacred emblems.



representing the body and blood of the Master. Of the three services for the evening, the other two being preparatory steps, this must be regarded as the more sacred and the more impressive.

It will be observed that, while Jesus instituted the loaf and the cup on the same evening on which he instituted the Lord's supper, the one, in no sense, can take the place of the other. The Lord's supper has its distinct place, and is followed by the communion service. This being true, it is a mistake to call the loaf and cup the Lord's supper. They are never so designated in any part of the Holy Scriptures.

We have seen, as Luke says, that the cup was passed after supper, and was therefore no part of the evening meal. Paul, in 1 Cor. 11 : 25, as given in the Revised Version, says the cup was passed after supper. The testimony of these two writers places the question beyond controversy. It must, therefore, be regarded as a settled fact, that the communion service, as an institution, while associated with the Lord's supper, must not be confounded with it. Of itself it is not a supper, in any sense, and we need not wonder that the sacred writers refused to call it a supper. It takes more than a small bit of bread and a sip of the fruit of the vine to constitute a meal of any type.

The testimony of Luke, John and Paul makes it clear that there was a supper eaten on the occasion. The Greek word for this repast is *deipnon*, which means the regular evening meal, often the principal meal of the day. The evidence given by Luke and Paul, as already cited, makes it equally clear that the

sacred emblems, representing the body and blood of the Master, were not partaken of until after this supper was completed, and must therefore be regarded as a distinct institution. The custom of calling these emblems the Lord's supper has led to the confusion which now exists.

There is no more ground for calling the loaf and cup the Lord's supper than there is for calling sprinkling and pouring baptism. The Lord's supper is a complete meal, just as much as baptism is a complete immersion.

### **An Evening Service.**

We have no way of knowing at what hour Jesus met with his disciples in the upper room, but we do know that "when the even was come he sat down with the twelve" (Matt. 26: 20). Mark (14: 17) says, "In the evening he cometh with the twelve." Paul declares that "the Lord Jesus the same night in which he was betrayed took bread" (1 Cor. 11: 23). This statement is confirmed by John's account of the feet-washing service and the Lord's supper. Jesus having handed the sop to Judas, the narrative says: "He then having received the sop went immediately out, and it was night" (John 13: 30).

All of this gives us to understand that the Lord's supper, as well as the communion, was first celebrated in the evening. As regards the Lord's supper, it would be entirely out of place at any other time of the day, for supper is an evening and not a noonday meal. Being characterized by the time of its institu-



tion, the evening would seem the only appropriate time for its observance.

Regarding the practice which prevailed in the time of the apostles, we get some light from Acts 20: 7, where we find this statement about a feast at Troas: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." The members at Troas came together on the first day of the week, that is, on Sunday evening, for the purpose of holding a love feast. The breaking of bread here includes the whole love feast service. We say they met on Sunday evening, for it is said that Paul preached until midnight. This can be accounted for only on the ground that the preaching began in the evening.

At midnight the services were interrupted by a young man, in his sleep, falling from the third floor. Paul went down, administered to the young man, returned to the audience, and the services relating to the feast were completed. While the members may have intended to hold their feast on Sunday evening, so as to have Paul, who was to leave the next morning, with them; still the services were actually deferred until the early hours of Monday, the feast being near midnight.

It will be noticed that the first feast ever held was probably on Thursday evening. This was in the upper room in Jerusalem. The second one of which we have a special account was held in the upper room at Troas, early on Monday morning. Since one feast was held on Thursday, and the other one

on Monday, it must be evident that no one day in the week was considered more appropriate than any any other day. Any day is a suitable day for the love feast; it should, however, be held in the evening. The communion should also be celebrated in the evening. It was instituted in the evening, and was to have been observed at Troas in the evening, but was delayed until a later hour.

In the Scriptures we have not the remotest hint that the supper was ever observed at a noon service. It is, by nature and origin, an evening institution, and by all the early Christians was so regarded. The Christians of the first centuries may have fallen into some errors, but they never went so far as to attempt to convert this special evening ordinance into a noon hour service.

### **Before the Passover.**

We now proceed to show, as promised, that the religious rite of feet-washing, the Lord's supper and the eucharist, were instituted the evening before the legal time for the Jews to celebrate their passover. This we shall do in a brief way, though it is a question over which there has been more or less controversy among theologians.

Among the Jews the day began at sundown, and ended at sundown. It was probably not far from sundown, or Thursday afternoon, which would be the beginning of the fourteenth of the month Nisan, or the first day of unleavened bread, when the disciples asked Jesus: "Where wilt thou that we prepare for thee to eat the passover?" He told them what to do,

and it is said that "they made ready the passover" (Matt. 26: 17-19). Luke says it was "the day of unleavened bread, when the passover must be killed" (Luke 22: 7). Remember that the day did not end until the next evening, hence it could well be said that it was the day on which "the passover must be killed." It was killed on that very day, that is, about twenty-one hours after Jesus told his disciples to prepare the passover.

After receiving their instructions concerning the preparation of the passover, the two disciples went to the proper parties and contracted for a lamb to be delivered, as the custom was, at the upper room which they had engaged. This done, they arranged for supper, and later Jesus came with his disciples. On this occasion, as shown in previous chapters, Jesus instituted feet-washing, the Lord's supper and the communion. All of this was on the fourteenth day of Nisan, the day of unleavened bread, or the day on which the passover must be killed. When the services were completed, late on Thursday evening, Jesus went to the Garden of Gethsemane, where he was arrested, was tried the next morning, and nailed to the cross at nine o'clock. At three in the afternoon he expired. This was still on the fourteenth day. At three o'clock the priests, as was their custom, commenced killing the passover lambs in the temple. These lambs were then roasted and eaten that evening, after sundown, which would place the eating on the fifteenth day of the month. All of this agrees with what is said about the Jews refusing to enter "the judgment hall, lest they should be defiled, but

that they might eat the passover" (John 18: 28). In the old Syriac Version we have this rendering: "Lest they should defile themselves before they had eaten the passover."

From this we learn, as a matter of fact, that the Jews had not yet celebrated the passover when Jesus, early on Friday morning, was on trial before Pilate. This harmonizes perfectly with what John (13: 1) says about the feet-washing service taking place "before the feast of the passover." The view here presented shows a complete harmony between the statements made by the different evangelists.

In celebrating the passover festival, it was customary to remove all leaven from the houses, and in other ways make preparation for the feast, on the fourteenth day of the month Abib. Therefore the day became known as "the day of preparation," or sometimes as "the preparation." In Matt. 27: 62 the day on which Jesus was crucified is called "the day of preparation." Mark 15: 42, Luke 23: 54, and John 19: 14, 31, 42 say that the crucifixion took place on the preparation day. And since that is the day on which the passover was killed, to be eaten after sundown, in the beginning of the day that followed, it is evident that Jesus must have met with his disciples in the upper room on the evening before the legal time for eating the passover. This argument ought to be considered conclusive.

And since it is clear that feet-washing, the Lord's supper and the loaf and the cup were instituted in the upper room, the evening before the legal time for eating the passover, it becomes evident that these

services sustain no relation whatever to the Mosaic system of religion. They are purely Christian, and belong to the Christian dispensation, as surely as the passover service belongs to the dispensation of the Law. Nor do these institutions take the place of the passover. They were, at the time, new institutions, established on purpose for the church of Jesus Christ, and it becomes his faithful followers to see that they are continued in all good faith.

### **Feet-Washing in History.**

In previous chapters we have shown that feet-washing, as a religious rite, was commanded by Christ when he told his disciples that they "ought to wash one another's feet." The language enjoining the rite is certainly plain enough.

But how did the apostles understand the command? John was probably eighty years old when he wrote his Gospel, which contains all that is recorded concerning feet-washing as practiced, explained and enjoined by Jesus. If the ordinance was of no consequence, in the estimation of John, it seems strange that he, so late in life, should have made such a careful record of its introduction by the Master, and the very careful and guarded language employed in connection with the service.

The omission of any special reference to the service in the Gospels prepared by the other New Testament writers, need not be cited as proof that the rite was disregarded by the early churches established by the apostles. Since the service was generally observed, they may have deemed it unneces-

sary to say anything about it. But John thought otherwise, so he gives a careful account of the service, stating how the rite was introduced and the language employed to enjoin it.

Reference has already been made to the washing of the "saints' feet," as given in 1 Tim. 5: 10, showing that the rite was still practiced at that time, about A. D. 65. There is no reasonable way of accounting for this, except on the ground that the feet-washing, enjoined by the Master, and recorded in the thirteenth chapter of John, was a common practice among the churches, and was required of all the faithful members.

History has some bearing on the question, and there may be much more history than has yet been brought together in any one volume. Dr. Cave says that the practice was frequently observed in the primitive church. Tertullian, who lived in the third century, refers to it a few times. It is also mentioned by Clement of Alexandria, as well as by Irenæus. Cyprian also makes mention of the practice. Bingham, a church historian of note, says that the rite was abrogated by one of the Spanish councils about the seventh century.

The Waldensians, a very ancient sect, observed the rite of feet-washing with great care and reverence. The congregations in the Piedmont Valley and elsewhere, that gave rise to this religious order, maintained that they could trace the organization of their church to the time of the apostles. It would seem that among them the rite of feet-washing, as a religious sacrament, had been handed down, from one

generation to another, from remote Christian antiquity.

Dr. Schaff refers to Augustine, an early church historian, who says that in his day feet-washing took place on Thursday before Easter. In the year 694 A. D., the synod of Toledo excluded from the communion table those who refused to have their feet washed on that day. See "Schaff-Herzog Encyclopedia," page 823. From this we may well infer that feet-washing, in some form, was a common practice, and was so continued until it was, in course of time, set aside by the Catholics, as stated by Bingham.

In Godfried Arnold's celebrated "History of the Primitive Christians," book III, chapter 2, the following may be found: "Among the services or duties which were observed by the first Christians, that of feet-washing was included."

There probably has never been a time, since the enjoining of the rite by Jesus, when feet-washing, as a religious duty, has not been practiced by one or more Christian bodies. We trace the practice from the apostles to Tertullian, then to Augustine, then to the Waldensians, and to the time of the Reformation. The Moravians, a body coming out of the Reformation, practiced the rite until 1818, when it was abolished by a synod. A number of Christian bodies still practice the rite, and among them none figure more conspicuously than the Church of the Brethren. It is also a matter of encouragement to know that the ordinance is still regularly observed in Jerusalem, where it was first instituted.

## History and the Lord's Supper.

The Lord's supper, or the *agape*, holds an important place in church history. The rite was instituted by Jesus in the upper room, on the night of his betrayal, and was continued through the entire apostolic age. This is evidenced by what may be found in 2 Peter 2: 13, and in Jude 12. Dr. Adam Clarke, a commentator of recognized scholarship, commenting on Jude 12, says: "The feasts of charity, or love feasts, of which the apostle speaks, were in use in the primitive church till the middle of the fourth century, when, by the council of Laodicea, they were prohibited to be held in the churches, and having been abused, fell into disuse." Benson, commenting on what Peter says, makes this statement: "These previous suppers, it appears from Jude, verse 12, were called *agapæ*, *love-feasts*: because the rich, by feasting their poor brethren, express their love to them."

We shall not give much space to quotations, but will let a few extracts and citations suffice. Dr. Schaff, a profound scholar, and a fine church historian, in his "Church History," Vol. II, page 239, says: "At first the communion was joined with a love feast, and was then celebrated in the evening, in memory of the last supper of Jesus with his disciples." Taking up the same subject, at a later period, the author, in Vol. III, page 402, adds this: "Next followed Maundy Thursday, in commemoration of the institution of the Holy Supper, which, on this day, was observed in the evening, and was usually con-



nected with a love feast, and also with feet-washing." It may be interesting to note what Mosheim, the church historian, has to say in Vol. I, page 197, concerning the early practice. He says: "The expression, 'to break bread,' when it occurs in the Acts of the Apostles, is, for the most part, to be understood as signifying the celebration of the Lord's Supper, in which bread was broken and distributed. We are not, however, to consider it as exclusively referring to this ordinance of our Savior, but as also implying that feast of love, of which it was the customary practice of the Christians, even from the very first, always at the same time to partake."

At this point it is very satisfactory to turn to the word *agape*, in "Brown's Dictionary of the Holy Bible," and quote the following: "This [*agape*] is a Greek word, and signifies properly 'friendship.' The feasts of charity, which were in use in the primitive church, were called by this name. They were celebrated in memory of the last supper which Jesus Christ made with his apostles, when he instituted the Eucharist. These festivals were kept in the church toward the evening, after the common prayers were over, and the word of salvation had been heard. When this was done, the faithful ate together, with great simplicity and union, what every man had brought them; so that the rich and the poor were in no wise distinguished. After an economical and moderate supper, they partook of the Lord's body and blood, and gave each other the kiss of peace."

This feast of charity, or love feast, is mentioned by Justin Martyr, Clement of Alexandria, Ignatius,

Tertullian, Chrysostom, Origen and others of the early centuries. It continued as the common practice of the church nearly all over Christendom until the council of Laodicea (A. D. 363) and Carthage (392), when it was decided to drop the love feast altogether and celebrate the communion alone. Most churches fell in with the recommendations of these councils, but when the Brethren began their reformatory work in Germany, in 1708, they restored the Lord's supper, of the apostolic times, to the church, and they have reduced this service, in connection with feet-washing and the communion, to a system which, for simplicity and impressiveness, is probably unexcelled in the religious world.

Not as a matter of testimony, but as a suitable paragraph for the closing of this chapter, we take pleasure in quoting the following from Bro. James Quinter, commenting on the Lord's supper:

"In celebrating the Lord's supper, in the light in which we view it, while the sacred emblems, the bread and wine, representing the body and blood of the Savior, remind us of his death for us, and point us to his second coming, this feast of love may be regarded as a representation of the great marriage supper of the Lamb, which is to take place when the Savior comes, and his people shall gather themselves together from the east, and from the west, and from the north, and from the south, and sit down in the kingdom of God. O my friends, do not believe that anything commanded by the Lord is a mere formality. If it be sustained that a thing is of the Lord, it can not but be admitted that it must have good effects,

if properly observed. And in this ordinance, this feast of charity, we find there is a power, there is a benefit, there is a utility; and for these reasons,—because we believe it to be commanded by the Lord, and because we have practically seen and felt its beneficial effects,—we contend for its observance in accordance with the custom of the apostolic church. I believe that in all things, the more closely we adhere to the practices of the apostolic church, the better. And if this is to be our model, then we must have a feast of charity; we must have something else that we can eat together besides the sacred emblems of the communion.”

### **Close Communion.**

The communion service, as provided for in the New Testament, is for those of like precious faith. Paul says in 2 Cor. 13: 5, “Examine yourselves, whether ye be in the faith.” And in 1 Cor. 11: 28 it is said: “Let a man examine himself, and so let him eat of that bread and drink of that cup.”

Self-examination, before partaking of the sacred emblems, is as much of a duty as the service itself, and should one be so unmindful of his duty, in this particular, as to attempt to approach the Lord’s table, without the scriptural qualifications, the church, in the interest of harmony and consistency, would have a right to object.

Membership in the body of Christ is well defined. Only those who have entered the kingdom by way of the new birth,—“born of water and of the Spirit,”—are entitled to a place at the Lord’s table. The

communion is strictly a Christian service, and while it may be celebrated openly, it can not be regarded as a wide-open service.

There can be no communion without sufficient union, harmony and oneness, to enable the participants to work together in the house of God. This is possible only for the Christian body that recognizes one Lord, one faith, one baptism, one Spirit and one order of service. People who are not of a sufficient oneness to worship, work, and keep the ordinances together, can not, with any degree of consistency, commune together.

To illustrate, the Brethren observe the three sacraments,—feet-washing, Lord's supper, and communion,—as they were instituted by the Master in the upper room. It would be the gravest piece of inconsistency for one, who does not believe in observing the religious rites of feet-washing and the Lord's supper, to ask the privilege of occupying a place at the Lord's table at the communion service. And since this is apparent to every one who has given the matter the least consideration, it follows that there are no legitimate grounds, from the Brethren's viewpoint, for the open communion.

Not only so, but the open communion practice would compel members to commune with those whom we would not think of fellowshiping in the church. The practice would open the way for members of secret societies, those engaged in war, those divorced contrary to the Gospel, those bedecked in the sinful fashions of the world, those engaged in unholy pursuits, and even the unbaptized, to sit with us at the

Lord's tables. Not only so, but it would pave the way for the saloonkeeper, if he should be a member of another church, to commune with the most devout of saints.

And last, as an objection, open communion would virtually rob the church of her discipline, or cripple her in its application. A member commits a grave offense and has to be disfellowshipped. He unites with another church, and when his former church holds a love feast, and extends an invitation to all persons in good standing in other churches, he, in his unreconciled condition, can come forward and commune with the very people who refused to retain him in fellowship. We would say by our own action, in expelling the man, that he is not a fit subject to be a member of the church, and yet, according to the rule of open communion, he would have a right to go with the saints to the Lord's table.

Such a practice would render the church powerless in any matter of discipline. She might pass on the fitness of those who unite with her body, but can not pass on the fitness of those who, with her own members, would break bread together. The inconsistency of the whole situation should settle the question.

### **Obeying From the Heart.**

In Rom. 6: 17 we read about obeying from the heart that form of doctrine, or teaching, whereunto the saints at Rome were delivered (Revised Version). From this we learn that the members at Rome not only obeyed the doctrine that had been taught them,

but they also held to the form. With them there was no such a thing as doctrine without form. We further observe that they obeyed from the heart. By this we are to understand that with them obeying the form of doctrine was a heart service. The hearts of the saints were in what they did. They believed in Jesus Christ, accepted what had been taught them, and obeyed the Gospel with a perfect heart.

The form of doctrine was external,—something that could be seen. To observe the form, was to obey the Written Word,—to do what the Word called for. But these saints worshiped God in spirit, as well as in truth. To them external acts became spiritual. Putting their hearts and souls into what the Lord would have them do, was to obey from the heart. By this heart service a deep work of grace was wrought in the soul. It was not mere external obedience, but heart obedience as well. Or, as Paul further says, it was “doing the will of God from the heart” (Eph. 6: 6). True obedience would have back of it the “hidden man of the heart,” and when this is the case, there can be no question about God accepting the service.

Jesus says, in John 14: 23, “If any man love me, he will keep my words.” In the estimation of the Master, love settles the question of obedience. The man who loves Jesus will obey from the heart the New Testament form of doctrine. He will study the Scriptures for the purpose of learning what his Master would have him do, and on learning his duty will not hesitate a moment about doing it. Only when prompted by pure motives, can one render ac-

ceptable heart service. This requires a clean heart, and for this reason David would have the Lord to create in him a "clean heart," and renew within him a "right spirit" (Psa. 51: 10). Obeying from the heart implies a clean heart, a pure heart, a loving heart, and a willing heart.

Every duty, set forth in the Scriptures, and every obligation, laid upon man, should be regarded as a heart service. And when this becomes true of one it can well be said of him that his heart is right. The heart is right because of the pure motive in doing the things that are right. Of Amaziah, the king, it is recorded that "he did that which was right in the sight of the Lord, but not with a perfect heart" (2 Chron. 25: 2). There is such a thing as keeping the ordinances, or obeying any of the commandments, relating to external duties, without a perfect heart. One may have the form without the Spirit, or he may go through the performance of a duty and not have his heart in what he is doing, or may not be prompted by pure motives. Merely to comply with the letter of the Gospel, the legalist may do what is right in the sight of the Lord, and yet lack the love that renders obedience effective. It might be said of such a one that he did just what the New Testament required of him, but not with a perfect heart.

While we mean, in this treatise, to place special emphasis on the importance of teaching, believing and obeying the whole Gospel, we wish to impress, with additional emphasis, the importance of serving God with a perfect heart, and without this perfect

heart service we certainly can not claim the promised blessings.

### **Where the Merit Comes In.**

Ordinances are in no sense meritorious. That is, they possess no purchasing or earning power. There is nothing in an ordinance, or even in good works, for that matter, serving as an equivalent for blessings received. We merit a thing only when we earn it, or in some way render a service that is its equivalent. The soldier who defends his country in battle, and endures the hardships of a military life, is said to merit his pay as well as the bounty offered by his government. His children may share with him in these blessings, but they do not merit them. Our merit is in Christ, who has paid the purchase price of our salvation, "which he purchased with his own blood" (Acts 20: 28). By his death upon the cross he paid the price of our eternal redemption, taking away the sin of the world, and we are therefore free in Christ Jesus.

While we may affirm that ordinances are in no sense meritorious, it is not to be understood that obeying them is not essential to the blessings promised. Naaman was told to dip himself in Jordan seven times and he should be healed of his leprosy. The act was performed, and the blessing immediately followed.

There was nothing in the act which entitled Naaman to the blessing, nevertheless the blessing was received. The blessing was a free gift from the Lord, unmerited in any sense whatever. While Naaman did just as he was commanded, still there was no



purchasing or earning power in the act he performed. No equivalent was rendered for the benefits received. Naaman, by his obedience, simply placed himself in a condition to receive the blessing promised.

In the salvation of the human family, Jesus settled the account. It was his death upon the cross that paid the debt. He therefore purchased us with his own precious blood. In him, and by him, is all the merit pertaining to our salvation. By his death, Jesus merited our salvation,—he purchased and paid for it in full,—leaving nothing whatever for us to pay. He now tenders this salvation to every child of Adam's race as a free and absolutely unencumbered gift. He simply asks us, as a favor, to place ourselves in a condition to receive it.

This gift, or favor, or blessing, or grace, comes to us in two parts. First, the pardon of all past sins. Second, eternal life and happiness in the world to come. It is through him, and by him, that all this is secured. In order that our sins may be pardoned, he asks us to believe on his name, repent of our sins and submit to Christian baptism into the name of the Father, and of the Son, and of the Holy Ghost. By doing these things we will come within reach of the blessing he has paid for with his own blood, while we receive it as a free, unmerited gift. Of us it can then well be said, "By grace are ye saved."

The second part, or salvation in heaven, is promised solely to those who remain faithful until death. And in order that faithfulness may rest upon a proper basis, certain duties are set forth, with which every Christian is required to comply. Some of these duties

we have been considering in the preceding chapters. Others are yet to be considered. And while there is no merit attached to the performance of any of these duties, still they test the loyalty of those to whom the blessing of eternal life has been promised. Let it be borne in mind that Jesus "became the author of eternal salvation unto all them that obey him" (Heb. 5: 9). Christ has provided eternal life for all, yet he intends to bestow it upon those alone who obey him, and not upon those who refuse obedience. It thus becomes a free gift to the obedient, not that it is merited, but because it is of grace to all who, by faith and obedience, place themselves within reach of the blessing.

### **The Christian Greeting.**

The kiss was early adopted as the method of greeting in the church of Christ. Paul gave the members at Rome this instruction: "Salute one another with a holy kiss." Then he added: "The churches of Christ salute you" (Rom. 16: 16). This would come marvelously near including all the churches. Of the members at Rome, the apostle at one time said: "Your faith is spoken of throughout the whole world" (Rom. 1: 8). We may rest assured that saints, who had this well-deserved reputation, would not fail to follow the instructions given them.

The same instructions were sent to the churches at Corinth and Thessalonica. In fact, the members at Corinth were twice reminded of their duty in this particular, the apostles using almost the same words in both instances: "Greet ye one another with an

holy kiss" (1 Cor. 16: 20; 2 Cor. 13: 12). To the Thessalonians he wrote: "Greet all the brethren with an holy kiss" (1 Thess. 5: 26). Paul, however, was not alone in insisting on the kiss as the Christian greeting. Peter did the same thing in this form: "Greet ye one another with a kiss of charity" (1 Peter 5: 14).

It will be observed that, while Paul calls the greeting a holy kiss, Peter calls it a kiss of charity. By holy kiss is meant a kiss consecrated or set apart for a holy purpose. Just following the verse, containing his instructions to the members at Thessalonica, regarding the salutation, Paul has this: "I charge you by the Lord that this epistle be read unto all the holy brethren" (1 Thess. 5: 27). This should indicate to us that the holy kiss is intended for the "holy brethren,"—for the people who have been dedicated and consecrated to the Lord. It is also a kiss of love. This is what Peter means by the term "kiss of charity."

There is not a plainer command in all the New Testament, and the language enjoining it is too clear to be misunderstood. Furthermore, it was not misunderstood by the early Christians. In Acts 20: 27 we read about the elders at Ephesus falling on the neck of Paul and kissing him. Then the kiss was continued in the church for centuries. On this point all ancient ecclesiastical history is a unit. When brethren of the same faith met, they saluted each other with the holy kiss, or the kiss of love, as it is often called. When the sisters met they greeted each other

in like manner, proper decorum, at all times, being duly observed between the sexes.

As a token of the highest order of love, the greeting enjoined by Paul and Peter, who wrote as they were prompted by the Holy Spirit, should still be continued. The kiss of charity has the New Testament back of it, and there is no more reason for setting it aside than there is for neglecting any other divinely-recognized duty. So long as brethren love one another, and so long as they strive for holiness in the Lord, just that long should they greet each other with a holy kiss, or the kiss of charity.

### **Nonconformity.**

Those who have become truly regenerated, and are new creatures in Christ Jesus, having "put off the old man with his deeds," and "put on the new man, which is renewed in knowledge" (Col. 3: 9, 10), will show by the life they live that they are not of this world, and will therefore not conform to the evil ways of the world. They prefer to conform their lives to the teachings of their Master, rather than to pattern after the ways of the unconverted.

Speaking on the subject of nonconformity, Paul in Rom. 12: 2 says: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." The Revised Version has this rendering: "Be not fashioned according to this world," or according to this "age," as it stands in the margin. While this transformation is brought about by the renewing of the mind, it nevertheless

relates itself to every phase of the new and consecrated life. It applies to character, methods of doing business, attending places of amusement and other places wholly unbecoming the Christian profession, as well as places of residence, houses of worship, occupations and even the clothing that is worn.

Along all these lines the ideals of the world are modeled, not after the ideals that elevate, refine and purify, but after those that degrade. The follower of Christ is not to fashion his life after worldly models. When he renounced Satan with all his pernicious ways, and put on Christ in baptism, he turned his back to the world, and it is therefore but proper, as well as logical, that he should, by his manner of life, show that he is a new man, seeking higher and better ideals than those offered by the world. This should lead to a transformation sufficiently distinct to enable Christians to be living epistles, "known and read of all men" (2 Cor. 3: 2). They should be known by their manner of living, their dealings with their fellow-men and with one another, by the evils they shun, the good deeds they do, and by their well-studied efforts to avoid the things that have even the appearance of evil. Their character and deportment in life, in the interest of nonconformity, ought to be well enough defined to mark them as a separate people.

Were this done, there would be little occasion for defining the Christian's metes and bounds in any department of life. Instead of falling in with the misleading ways of the unconverted, they would seek the ways that are higher and better. Instead of being

influenced by the cravings, the greed, the lust, the extravagance, and amusements of the unrighteous, they would rise to a higher plane of living, and labor to influence others for good.

Instead of being led astray by the vain, extravagant and unreasonable fashions of the age, they ought to study how they may avoid all these evils and yet secure for themselves and others all the comforts and benefits, generally, that well-selected clothing may afford. Instead of fashioning themselves like the unregenerated, let them choose for themselves clothing that is modest, comfortable and healthful. Instead of the world setting examples for the Christian along this or any other line, let the Christian take the lead, and set a good example for the world. This is true nonconformity. It means a transformation that is sensible, reasonable, logical, scientific, and stands for something that is worth while.

### **Modest Attire.**

Even in his day, when there were no great clothing trusts to dictate the fashions, Peter deemed it wise to say something regarding Christian attire. While the adorning of women is directly named, still what he says will, in principle, apply to men as well. We quote from 1 Peter 3: 3, 4: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Peter does not stand alone in insisting on the modest attire for Christian women. Paul comes to his support with the following instructions: "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Tim. 2: 9, 10). By "modest apparel" is meant that which stands for modesty, comfort and economy. Taste is by no means forbidden, for one may show the very best of taste in selecting plain clothing.

The idea of both writers is to discourage the use of any article of attire worn merely for adornment or display. This includes jewelry of every class, as well as feathers, flounces, ruffles and all display trimmings. But it does not prohibit that which is neat, tidy, tasteful and fitting. Plain and modest clothing, such as becometh holy men and women, is the burden of the lesson, and those who do not heed the teachings of the apostles on this subject are guilty of violating just that much of the Word of God.

The New Testament religion is a plain, sensible, reasonable religion. Its purpose is to develop a body of people noted for their simplicity, loyalty and good common sense. The teachings of Paul and Peter on the dress question comes within these limits. This is the conclusion, regarding the attire, that has been reached by the most devout, and the best thinkers of Christendom. In their writings and teachings they stand for plain dressing and oppose that which is immodest, extravagant and worn for mere display.

These are days when fashion rules. Fashions, from year to year, are regulated by a well-organized system. In deciding what people should wear this year, next year, or in other years to come, no account whatever is taken of economy, comfort, consistency, or even modesty. Even health must be sacrificed for what may be considered fashionable. The purpose, from start to finish, is display. In the field of industry the aim is to improve machinery from year to year. Men dispense with old machinery, or old tools, in order that, in purchasing the new, they may secure something that is better. Not so in changing the styles. There is no thought of placing on the market something better than has been worn. The ruling thought is something different, regardless of physical, mental or spiritual consequences.

Not only so, but the people who originate styles, and dictate what should be worn, are not Christians. They do not plan for the converted, but for the unconverted. The aim is to make worldly people still more worldly. The Christian man or the Christian woman who falls in with the ever-changing styles, is simply lining up with the ungodly. Furthermore, those who fall in with these styles never dress plainly. They make no attempt to conform to the ideal in attire, recommended by the two apostles whom we have quoted. What they say is ignored, while what is recommended by the managers of the styles is given more consideration than they would ever think of giving the Gospel.

The church that would measure up to the principles of simplicity, laid down in the New Testament, can



not afford to overlook the importance of teaching and insisting on plain, modest and becoming attire for men and women. The church that neglects this duty is simply permitting pride to play havoc with the spirituality that should characterize the humble and devout followers of the meek and lowly Jesus.

A few generations ago many of the churches were plain. The members believed in simplicity and the ministers taught and insisted on plainness with a zeal worthy of the cause they represented. But in most of them the leaders of fashions gained the ascendancy, and today there is not the first mark of distinction between the unconverted and the church members. The condition is deplorable. It simply means the quenching of the Spirit, the departure of simplicity and the installing of worldliness. There are only a few more plain churches left, and pride is making its inroads into their ranks. Shall they surrender their claims in the interest of New Testament plainness, or will they stand by this part of the Gospel? Our prayer is,—and let it be the prayer of every devout reader,—that the plain churches may continue to stand for plainness, modesty and reason in the Christian attire.

### **Principles and Methods.**

This may be as good a place as any for a chapter in which more may be said on principles and methods than could be given in the chapter on "Our Creed." Principles relate to things that are fundamental in character. They are of God, and are therefore fixed, and not subject to change. They may be discovered,

but can not be originated. They are intended for all ages, places, races and climes. On them the seal of God has been set, and with them men may not trifle. It becomes the duty of all men, in every age, to recognize principles, and bow in submission to their demands. They dare not neglect or attempt to set them aside. Back of them is God, and they are here to stay.

Methods are sometimes designated as principles in operation. Methods are the means devised for carrying out principles. Some of them may be of God, and others may have no higher authority than that of man. But as a rule, methods are creatures of circumstances and conditions, and subject to change. The same authority that brings a method into existence, has a right to change, amend, or abrogate it. But methods have their place in the economy of grace, and while worthy of the highest consideration of man, should not be elevated to the dignity of principles.

To illustrate: The religious rite of feet-washing, as set forth in John 13, is a principle. It is of God, and enjoined upon all the faithful. As a Heaven-authorized institution, it may not be trifled with by men or angels. But there are methods for carrying out the principle, or institution, and these methods, once put into operation, become to us the institution itself. And while this is true, methods are subject to modification. The rite may be performed in an upper room, or in any other room, for that matter. One may wash and another may wipe, or one may wipe the feet he washes, though the latter seems more in keeping with the example. All of these are methods,

**and** while being duly respected, they must not be looked upon as principles. We may regulate our methods, but we dare not introduce methods that will eliminate the principle. The principle, in this case, was set in the church to stay.

Principles and methods apply in a special way to the subject of Christian attire, as treated in the previous chapter. Plainness is a principle. It belongs to the fundamentals of the Gospel, and is intended for all races in every age and clime. But it must be borne in mind that the principle, in the domain of plainness, is one thing, while the method of carrying out that principle is quite another. The principle is fixed. It is settled. It is not even a debatable question. Not so with a given method. That may be changed, or substituted for something else. But the method or methods adopted must not be of such a character as to minimize or set aside the principle. The principle must be maintained at all hazards.

In the time of the apostles there seems to have been no general method for carrying out the principle of plainness, aside from what we have considered in the chapter on modest attire. The members of that day were so thoroughly imbued with the principle itself that they, governed by the Spirit, voluntarily put it into operation. In this age, however, we are confronted with a well-defined system to regulate styles in such a way as to ignore every feature of Gospel plainness. To overcome this influence the church may, with perfect propriety, recommend,—subject to change to suit environments, race and climatic conditions,—methods for carrying out the prin-

ciple that the Gospel enjoins upon the followers of Christ. In other words, she may wisely adopt a standard.

This standard, however, should not be confounded with the principle, nor should it be of such a character as to eliminate the principle. It should be employed as a means to an end, and if not abused, or taken advantage of, should aid the church in reaching a position in the matter of plainness, fully in keeping with all that the New Testament demands of a Christian people. And in view of the united efforts of strong, worldly combinations, to make of the masses mere slaves to fashion, it may be considered wise of the church to adopt, and even insist, within the bounds of reason, upon methods that will protect her members from the evil fashions of an unconverted world. And while the principle of plainness itself, deeply imbedded in the heart, ought, under the leadership of the Spirit, to be sufficient to keep Christian men and women nonconformed to the world in attire, still it is a noticeable fact that the plain churches of today are the ones that have adopted some kind of a standard as an aid in maintaining the principle of plainness. This fact is worthy of more than a passing consideration.

What we have said of principles and methods, as they relate themselves to one of the church ordinances, and to New Testament simplicity in attire, may apply, in a large measure, to all of the fundamentals set forth in the teachings of Christ and the apostles. The principles are divine, and may be interpreted and explained, but can not be altered, or abrogated. The

methods, which, after all, are only principles in operation, may be subject to modification, and unless especially authorized by Divine Revelation, should not be classed with principles, or with fundamentals. Keeping this in mind, may help many church officials to avoid some grave errors in the application of church discipline. Let the motto be, "Firmness in principles, but charity in methods."

### **Holy Men and Women in Prayer.**

The Old and New Testaments abound in references to praying men and praying women. Abraham, Moses, Samuel, David, Elijah, Daniel, and all the prophets, were praying men. All the apostles were given to prayer. Hannah, Mary, the mother of Jesus, and other women, were often at the throne of grace. Christ, though divine, spent many precious seasons in prayer. In fact, one might fill pages telling about the praying men and women of old.

The church of Christ should be a praying church. The early churches often met for seasons of prayer. In Acts 1: 13, 14 we read of the saints, both men and women, who gathered into an upper room for a continued season of prayer and devotion. In times of trouble the faithful went to God in prayer. They talked to him as dependent children would talk to a loving father. He heard their pleadings and answered their supplications. This led to trust and faithfulness.

The primitive Christians assumed different attitudes in prayer, but the prevailing posture was kneeling. We read of Jesus falling on his face at prayer in the

Garden of Gethsemane. Stephen kneeled and prayed (Acts 7: 60). Peter also kneeled and prayed (Acts 9: 40). Paul kneeled down and prayed with all the elders of Ephesus (Acts 20: 36). At one time he kneeled on the seashore, with a group of parents and their children, and prayed with them (Acts 21: 5). Still the publican stood when he prayed, and he was justified (Luke 18: 13). Jesus at one time said: "When ye stand praying, forgive, if ye have ought against any" (Mark 11: 25).

In 1 Cor. 11: 3-15 Paul gave special instructions regarding prayer. Here he says that while praying or prophesying the women should have their heads covered, and that the men should appear before the Lord uncovered. In the original, instead of covering, we have "veil." As it applies to sisters, Paul's language clearly enjoins the covering as a duty, and it seems that in the early churches no sister presumed to engage in prayer or prophesying with her head unveiled. The apostle appealed to the judgment of those whom he addressed, saying: "Is it comely that a woman pray unto God uncovered" (1 Cor. 11: 13)?

The instructions for the brethren were just the reverse. They were to pray or prophesy uncovered, and in this show due respect to Christ, the Head of man. The woman honors her head by the use of the prayer veil, while man honors his Head by removing his covering. We are not taking space to explain the whys and wherefores of the covering for the sisters, or to explain why there should be one rule for them and another for the brethren. We are simply calling attention to what Paul enjoined upon the sis-

ters, regarding their privilege and duties during devotional services.

It may be well to state that the apostle's teaching on this point is of sufficient importance to command the attention, consideration and respect of those who would have their lives measure up to the Written Word. It is no less the duty of the woman to cover her head during prayer, than it is for man to have his head uncovered. The duty upon the part of one, in this particular, is no less obligatory than upon the part of the other. The authority that uncovers the man, covers the woman. Revoke the injunction for the latter, and you revoke it for the former. The two injunctions stand or fall together.

### **War Not Christianity.**

Jesus one time made a declaration, while facing Pilate at the judgment hall, that ought to settle the question of the relation of Christianity to war. He said: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18: 36). Just a few hours before, when he was arrested in the Garden of Gethsemane, Peter drew his sword to defend his Master. But Jesus said unto him: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Matt. 26: 52).

Jesus, the Head and Founder of Christianity, is called "the Prince of Peace." His is a kingdom of peace, and all his subjects are the children of peace.

The weapons of their warfare are not carnal. In their work of conquest they employ the Sword of the Spirit, the Word of God. Their Master instructed Peter to return his sword to its place, thus forbidding him the use of a carnal weapon. Not only so, but he gave his disciples to understand that those who use the sword, should with this weapon perish together.

His positive statement to Pilate that, if his kingdom were of this world, then would his servants fight for him, shows that he never intended that his humble followers should take part in carnal strife. Instead of killing their enemies, the subjects of his kingdom were instructed to love them. They were told to render good for evil, and to pray for those who would despitefully use them (Luke 6: 27, 28). The section of the old law, which says: "Thou shalt not kill," has been brought over and made a part of the principles governing the church of Christ. Furthermore, this law has been so expanded as to forbid even the hating of others. Instead of killing those who are enemies, and destroying them, the saints were encouraged to interest themselves in their welfare.

The world advances and defends her interests with instruments of warfare. The church of Christ, not being of the world, but moving on a higher plane, advances and supports the interests of the Master's kingdom by moral suasion. Instead of destroying the lives of these opposing her, she purposes to teach and help regenerate and save them. The mission of God's children in the world is to do them good, and by means of education, moral suasion, culture and religion have them reach the plane of living where all



differences may be adjusted by peaceable methods.

The whole tenor and spirit of the New Testament is against war, or even the preparation for war. From the day of the apostles to the present hour, the cry of the most consecrated and the most devout followers of the Prince of Peace has been against war. On account of their nonresistant principles they have been imprisoned, persecuted and made to endure the most cruel tortures known to human devices. Thousands of them have met death at the hands of their heartless persecutors. Still the cry for this era of peace, when the swords shall be converted into plowshares, and the spears into pruning hooks, has gone on, and will continue to go on until wars shall be abolished.

Wars, for ages, have been drenching the earth with blood. The best and noblest of all races have been literally butchered on the battle-field. Millions of widows have been made, and still more millions of orphans have been turned out into the cold world to suffer, because of the horrors of war. A great general, after viewing the clashes of contending armies, once said: "War is hell." Considering the evils resulting from war, the loss of life and property, the devastation of the fairest lands of earth, the sorrow and the heartaches, the statement is none too harsh.

War is not Christianity. It is the reverse of all for which the religion of the Prince of Peace stands. It is contrary to the whole tenor of the Sermon on the Mount. Besides, war is inhuman, and indicates a lower instead of a higher plane of existence. Christianity should move the nations up to a higher plane,

and when that point is once reached, the nations of earth are going to find peaceable methods for adjusting their differences. It is for this era of peace that all devout followers of the Master should contend. They should turn their influence against all wars, against the preparations for war, and demand that strife between nations cease.

### **Oath-Bound Societies.**

Jesus, at one time, defined his policy in dealing with the public by saying: "In secret I have said nothing." He also declared that he had spoken "openly before the world" (John 18: 20). Paul affirmed the same truth in his address before King Festus. Speaking of his conversion and the resurrection of Christ, he said: "This thing was not done in a corner" (Acts 26: 26).

Whatever may have been said against Christ and his teaching, he was never charged with establishing a secret order. No one in his day ever intimated that he was even a member of such a society. Christ founded the Christian church, and that is the only body with which he was connected. He laid down the principles by which this church should be governed, but never laid down principles for a secret order, or any other order apart from the church. In the New Testament there is not the remotest hint that any of the early followers of Christ belonged to a secret order, or lodge of any character. For them the church was considered sufficient, and for the principles it represents they labored and died.

Secret societies are incompatible with Christianity.

Secret orders are for the few and the select,—principally for men. Christianity is for all the world. It is for “whosoever will.” All may accept it, if they so will. Secret orders are for the strong,—those capable of taking care of themselves, and especially for the rich and the well-to-do. Christianity is for the poor and the maimed, as well as for the rich and the strong.

Most secret orders claim to be religious institutions, but they are not Christian institutions. In some of them the name of Christ is not used. They pose as religious orders, but have no salvation to offer. Not one of them has the new birth, and on whatever grounds they may offer life beyond, it must be independent of the new birth, and that, too, in the very face of the fact that Jesus said: “Except a man be born of water and of the Spirit he can not enter the kingdom of God.”

Christians of every age and clime are instructed not to become “unequally yoked together with unbelievers” (2 Cor. 6: 14), and yet that is the very thing that every man who enters a secret, oath-bound lodge must do. He must fellowship with the Jew, the Mohammedan, the Buddhist, and others who do not believe in Christ, and regard them as his brethren. Here, behind closed doors, the believer in Christ Jesus must fellowship with men with whom he would never think of fellowshiping in his church. He may admit that they are good enough for his lodge, but he will not admit that they are good enough for his church.

We are not saying that a secret society has no right to exist. That is another question. But we do say

that a secret, oath-bound society is no place for Christian men. The tendency of the lodge is to rob the church of men, talent, money and influence. Most lodge men are faithful to their lodge, but only a small per cent of them will do as much for their church as they do for their lodge. They will not neglect their lodge dues, but they will neglect their financial obligations to their church. There is nothing in all this country that is draining the churches like the lodges. Men give their time, talent, money and influence to the lodge, and let the church stand or fall as circumstances may determine.

These societies are misleading thousands with false pretensions. At the death of a member, though he be the rankest unbeliever in Christianity in the community, they speak of his admission into the "Grand Lodge above," thus giving the public to understand that they have life eternal to offer independent of Christ. Not only so, but, according to the claims of such orders, the scheme of redemption, as set forth in the teachings of Christ, cuts no necessary figure in salvation. Young men, who are led to believe this, unite with the lodge, and stake their chance of salvation on what the lodge may have to offer. In this way they are led away from the church. This places the lodge in competition with the church, claiming for itself everything that the church may have to offer in the way of future life and happiness.

### **Must Not Swear.**

Under the Old Law, the Mosaic Dispensation, it was decreed: "Thou shalt not take the name of the

Lord thy God in vain" (Ex. 20: 7). Or, in other words, "Thou shalt not indulge in profanity." Jesus expands this law, and makes it to include more than was ever dreamed of even by the devout prophets. Hear him: "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. 5: 33-37).

Here the whole story is told, even to the elimination of the civil oath. Instead of swearing or taking the oath, when called on to bear testimony before civil authorities, the Christian's answer is to be "Yea" or "Nay." He testifies to the truth of his statement in the simplest possible way. He is to be a person of truth, and in this particular is to make a standing record for himself. His word should be taken for the truth, so far as he is able to testify, without being backed up by any kind of an oath.

At this point James (5: 12) comes forward with a divinely-authorized statement that need not be misunderstood. We will hear him: "But above all things, my brethren, swear not, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." This includes everything in the form of an oath,—

even the oaths of secret societies. Above all things, believers in Christ must not swear. The statement makes a clean sweep of every excuse that might be offered for the civil or any other kind of an oath. The Jewish law forbade profanity, but allowed the civil oath, while the teachings of Christ forbid both. It simply means a higher plane of living, and a higher order of service.

The civil government, recognizing the justice of the Christian's claim, in this particular, has provided that those who are conscientiously opposed to taking an oath may affirm to their statement. And since this answers every purpose of the law, and comes within the limits of what Jesus and James have said, regarding swearing, the Christian is at liberty, in all of our courts of justice, and before any civil officer, to obey this part of the Gospel.

### **Going to Law.**

In his letter to Timothy, Paul says: "We know that the law is good, if a man use it lawfully" (1 Tim. 1:8). In a broad sense, this may apply to civil law, as well as to the law of Moses, but it is the misuse of the law, in the courts of litigation, that we wish to consider at this time.

It is, however, in 1 Cor. 6: 1-7, that we have specific instructions regarding those of the same faith going to law one with another, "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" Then he adds: "Now therefore there is utterly a fault among you,

because ye go to law one with another." Then notice his sharp rebuke: "Nay, ye do wrong."

And so it is. Brethren who go to law with one another do wrong. They sin because they violate the very plain teaching of the Gospel. Paul reasons this way: "Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren?" The apostle would have the members settle their differences among themselves, and under no circumstances would he permit them to appear against each other in the courts.

But this matter, in the way of instructions, may go even further than members of the same body appealing to the civil courts. Within the limits of reason, it should have a restraining influence with those who would enter suits against their neighbors, and those who are not members of the church. Few things in neighborhoods and in large communities have given rise to more ill feelings and persistent hatred than bitter lawsuits between neighbors. Many of these suits have been over trifles, and in the years of litigation fortunes have been consumed. The Brethren, as a people, believe that the spirit of the Gospel is decidedly opposed to the followers of Christ taking to the courts, complaints against nonmembers, that may possibly be settled in a better way. They believe that members of the body of Christ should not be hasty about attempting to secure justice at the civil tribunals. Paul would say to them: "Why do ye not rather suffer yourselves to be defrauded" (1 Cor. 6: 7)? Members will therefore do well to counsel their own brethren before entering suit against

even nonmembers. **By counseling others, ways may be found to avoid litigation, and thus protect the reputation of the church, as well as the parties themselves.**

### **The Anointing Service.**

In James 5: 14, 15 we have these instructions regarding the anointing service: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

It will be noticed that this service is to be performed by the elders of the church, and that it is intended for members only. James says: "Is any sick among you?" This limits the anointing to those who belong to the church. The sick, desiring the anointing, are to call for the elders. In the apostolic times there was supposed to be a plurality of elders in each congregation, hence it would not be difficult to secure elders when needed for the service.

The purpose of the anointing is twofold: First, the restoration to health, and as a second consideration it is promised that if the sick person "have committed sins, they shall be forgiven him." We read that "the prayer of faith shall save the sick,"—that he is to be raised up from his sickness. When called to the bedside of the sick, devout elders pray over them, and anoint them with oil in the name of the Lord. This they do, feeling that the God, who knows all things, will do for the sick that which is for their good. They



pray for healing, anoint for healing, and yet, with implicit confidence, trust the Lord to fulfill his promise in his own good way.

There is another promise, and that is an important one. If the sick have committed sins, they shall be forgiven. This does not mean forgiveness where there has been a life of sin, or where there has been willful or premeditated sinning. It means the sins growing out of the human weakness of saints whose faces are set Zionward. The supposition is that those who call for the anointing have done what they could to make wrong right, and that they have been striving to live right in the sight of God. And yet it is said of such, "If they have committed sins." A strong emphasis should be placed on the *if*, for it is not presumed that men and women can go on sinning for years, and then, near the end of life, have all their sins removed, because of the anointing service.

### **The Temperate Life.**

The faithful followers of Jesus must, of necessity, be a temperate people. They could not be otherwise and yet remain true to the higher ideals of Christianity. Writing to those who strive for the mastery, Paul says they are "temperate in all things" (1 Cor. 9: 25). By way of illustration, this applies to the spiritual life. The man who would reach the full stature in Christ Jesus must live the temperate life. As Peter says: Add "to knowledge temperance" (2 Peter 1: 6). He places temperance among the Christian graces, and it must be regarded as a very important part of these graces.

Temperance is sometimes said to be the proper and moderate use of things. A better definition is "the right use of lawful things." No one has a right to make even a moderate use of that which is harmful. Every man is limited to the use of things that are right, and even there he must be temperate in the use of the things that are right within themselves. This applies to what we eat, to the clothing we wear, the habits we contract, as well as to what we drink. One can be temperate in eating, as well as in drinking, and yet there are things that one may not eat, as well as there are things that he should not drink. In alcoholic liquors there is nothing that is beneficial to the human system, even when employed in limited quantities. The world-wide tendency in the use of intoxicants is drunkenness. This is the natural tendency. Drunkenness naturally leads to crime and every other thing that is debasing. Strong drink and impurity go together. The former paves the way for the latter.

Drunkenness is everywhere condemned in the Scriptures. It is declared that heaven itself is barred against the drunkard (1 Cor. 6: 10). Drunkenness is classed with envyings, murder, adultery and fornication (Gal. 5: 19-21). It is regarded as the worst and the most debasing of crimes against God and society. We need not occupy space with many quotations. A few will suffice. In Prov. 20: 1 we read: "Wine is a mocker, strong drink is raging." "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also" (Hab. 2: 15). This settles the saloon business, for

no man can run a saloon without passing strong drink to his neighbor, and making men drunk. In fact, the saloon may be regarded as the father of the drunkard.

We have reached an age when the only safe and sane thing to do with intoxicants is to touch, taste and handle not. Not only so, but we must help to make the conditions such that our neighbors will not be led into temptation, and thereby into ruin. This may be brought about by every Christian man,—and woman too, if permitted,—working and voting for prohibition, either local, county, State or national. While we are not urging members of the body of Christ to take an active part in politics, we do urge them to give the cause of temperance their full and united strength. This they can do without sacrificing any principle. It would rather be a sacrificing of principle,—when one has an opportunity to help destroy a great evil,—deliberately to refuse doing his full part.

Intemperance may be regarded as the greatest crime breeder in this or any other land. It is ruining more men, destroying more homes, and causing more wrongdoing than any one thing that can be named. Liquor causes more deaths, and leads to more crimes than can be charged up to any one thing in the world. We need not give figures showing the number of deaths, the number of homes destroyed, the number of destitute mothers and children turned out into a cold world, the number sent to the penitentiary, the number sent to the gallows, the number sent to the poorhouses, the number placed in the

asylums, and the number of murders committed, all because of liquor. We need not tell of the wrecked lives, the unhappy homes, the sad hearts or the millions of dollars worse than wasted. All this is known.

We need mainly to emphasize the importance of the temperate life, in every line of our experience. Fortunate is the man who never touches liquor, even for medicinal purposes. True, Paul, at one time, told Timothy to drink a little wine (only a little) for his stomach's sake, meaning that he should use wine simply as a medicine. Were Paul living now, and noting what horrors follow in the wake of modern drinks, and observing how little value is credited to alcohol by the medical profession, he would not recommend to the young and promising minister the kind of wine made these days.

### **The Clean Life.**

David prayed that the Lord would create in him a clean heart (Psa. 51: 10). Paul instructed his spiritual son, Timothy, to keep himself pure (1 Tim. 5: 22). In his Sermon on the Mount, Jesus said: "Blessed are the pure in heart" (Matt. 5: 8). That was a fine prayer of the Psalmist: "Cleanse thou me from secret faults" (Psa. 19: 12). There is another injunction in 2 Tim. 2: 22, just as helpful: "Flee also youthful lusts."

These thoughts lead up to the clean life, the life that every Christian should live before God and man. Let it always be borne in mind that God searches the heart, and that, in determining character, he looks upon the heart. He judges us by what we really are,

and not by what we pretend to be. Every man, so to speak, lives two lives,—one outward, and the other inward. We may judge of the standing by what we see and happen to know. God judges by what really exists in the heart, in the mind, in the soul, in the thoughts, in the meditations and in the desires. Knowing this, well might David pray: "Cleanse thou me from secret faults."

There is perhaps no phase of life more important than that relating to the purity of thoughts, meditations and desires. The man who lives a clean life in his thoughts, who keeps his imagination within the limits of purity, and who confines his desires to the things that are right and clean and proper, is the one who can lay claim to the clean life. But here, right in the heart, is where the foundation for the real life is laid. Well has it been said of man: "As he thinketh in his heart, so is he" (Prov. 23: 7). The thoughts, the meditations and the desires make the man, and determine his character.

In view of the fact that all things are open before God, and that, in determining what one is, he looketh upon the heart, it must be evident to every thinking person that the clean life is the only life that the Christian can afford to live. Any other life is sheer mockery, and can be accounted for on no other ground than that one has no respect for himself or for his God.

There are secret sins of lust, that fasten themselves onto people when young, and often follow them all through life. These are the sins that contaminate the soul and weaken both mind and body.

Any thought, or any impure or unclean habit should be shunned as one would avoid the fangs of the most dangerous reptile. This can be done only by thinking, meditating and acting along right lines. As Paul would have us do,—let the mind feast on the things that are honest, just, pure and lovely (Philpp. 4: 8).

### **Our Habits.**

We are creatures of habits, and since habits will and must be a part of the life, it is of the highest importance that only the best of habits be formed. It is certainly not demanding too much when we insist on each person regulating his own habits. This he can and will do, if he is thoughtful and resolute.

One may be industrious, or he may be indolent. He may be saving, or he may make of himself a spendthrift. It is in his power to become a miser, or to be noted for his deeds of charity. It is a matter of his own choosing, to be selfish or generous; to be cleanly in his appearance, or to be neglectful of self; to be prompt, or uncertain about his engagements, or even to be coarse or refined in his general deportment. We need not arrange a list of habits, good and bad. We can merely call attention to the importance of habit-forming, so as to put the reader to thinking.

But there is one baneful habit to which special attention should be called, and that is the tobacco habit,—probably the most widespread habit in the civilized world. Men everywhere chew or smoke. And what is remarkable, the habit was unknown before the discovery of America, and owes its origin to the North

American Indians. At the start, the use of tobacco was resented by civilized Europe, but now it is popular in the highest, as well as in the lowest, ranks of society.

But the habit is an evil one. It is unclean, unhealthy and expensive. Not only so, but it is repulsive to some of the most devout and refined people of all lands. We say it is an evil, because its results are evil. It has been shown, time and again, that the use of tobacco, both in smoking and in chewing, affects the brain and undermines the health. It is a well-settled fact that the tobacco-using students in colleges and universities can not make as good grades as the students that have never formed the habit. Discussing the cigarette habit,—which is found to be as harmful for young men as for boys,—Mr. C. W. Baines, in the *Sunday School Times*, says that the record of Harvard University shows that, for the last fifty years, not one tobacco-using student has stood at the head of his class, though eighty-three out of every one hundred of the students use the weed. Then it is added that, as a rule, the nonsmoking boys and young men can enter college one year sooner than the tobacco-users. This speaks volumes against the brain-destroying habit. Surgeons have learned that in case of an operation, the non-tobacco-using patients recover sooner than those who have formed the tobacco habit.

It has also been demonstrated that tobacco is a poison, and that, when first used, it has a terrible effect on the human system, thus showing that it was never intended for men in any form. Then it is

offensive, so much so, that in most public places, such as waiting rooms, there is a notice posted: "No Smoking Allowed." On all passenger trains there is a special coach for smokers. They dare not indulge in their habit while occupying first-class coaches. This alone ought to serve as a sufficient hint for people who wish to form only the best habits.

The use of tobacco is unclean, and at times becomes exceedingly repulsive. The smoke poisons the atmosphere that people must breathe, while the fumes from chewing sometimes produce a stench that is decidedly offensive to the more cultured. Can one say that a habit against which so much can be said is becoming a Christian? Most assuredly not! So objectionable is the habit that many of the denominations will not permit their ministers to indulge in its use in any form. Think of the expense connected with the worse than useless practice. It leads to the life-long habit of spending money for that which will undermine health and weaken the brain. Candidly, why should one employ his own hard earnings for his own personal injury?

### **Worldly Amusements.**

There are those, and Paul makes mention of them in 2 Tim. 3: 4, who are "lovers of pleasure more than lovers of God." James (5: 5) refers to the same class, when he says: "Ye have lived in pleasure on the earth." With such people, pleasure-seeking is the highest ideal of life. Some of them, with their names on the church roll, may go so far as to turn the house of prayer into a house of mirth. It does



little good to preach the truth to them; for, as Jesus says, the good is "choked with cares and riches and pleasures of this life" (Luke 8: 14). For thousands, who do not have riches, there are the "pleasures of this life" to crowd out the Word.

This is a pleasure-loving age, and millions are more concerned about the life of pleasure than they are about the life beyond. They are more interested in the gayety of this world, than in the joys and happiness in store for the blessed and redeemed. They think more about the theater than they think about the house of God. Not a few are more interested in the card table than the Lord's table, and are more gifted in shuffling cards than in turning the leaves of the Sacred Volume. They may neglect the religious assembly of the saints on the Lord's Day, but they do not neglect the Sunday baseball, the Sunday golf grounds, or the Sunday evening picture show. They may have no money for missions, or church expenses, but they have plenty for places of amusements and for the pleasures of this life in general. They may not be able to converse intelligently on religious topics, but they can talk by the hour about this, that and the other flesh-gratifying entertainment they have enjoyed.

We have a land of churches, and thousands are interested in the teachings of the Master, but it is lamentable to think that other thousands, in still greater numbers, are more interested in the pleasure resorts of the land than they are concerned about the holy sanctuaries. And the fact that the thousands, whose names are on the church rolls, are also interested in

the various pleasures of this life, makes the situation still more lamentable.

Well may it be said of this generation, as it was said of a generation in the ages gone by: "The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth" (Eccles. 7: 4). What else are the theater, the dance-hall, the billiard-hall, the card-room, and many of the places of entertainments, but houses of mirth? With these Peter would class places of "revellings, banquetings," and the like (1 Peter 4: 3).

The Christian who resolves to live a life of faithfulness must separate himself from everything that would prove detrimental to the profession that he has made. This does not mean that he should cut out the gatherings not strictly religious, or even entertainments, that may prove helpful to him in his intellectual, business and social life. Probably there is no better rule than the oft-stated saying: Avoid the places where you would be ashamed to have Jesus find you.

### **Evil Speaking.**

The Christian's life consists in bridling his tongue as well as in controlling his thoughts and regulating his passions. In James 1: 26 we read: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." It will thus be observed that the use one makes of the tongue, determines the value of his religion. An unbridled tongue means a vain religion. Notice Prov. 13: 3 on this

point: "He that keepeth his mouth keepeth his life." Then, further: "A wholesome tongue is a tree of life" (Prov. 15: 4), and also, "A soft answer turneth away wrath" (Prov. 15: 1).

It is the converted tongue that honors the Lord, and yet we are told that "the tongue can no man tame." And while this is true, we are told to "keep thy tongue from evil, and thy lips from speaking guile" (Psa. 34: 13). As members of the body of Christ, we are instructed to "speak not evil one of another" (James 4: 11). Peter would have us lay "aside all malice . . . and all evil speakings" (1 Peter 2: 1). The improper use of the tongue is severely condemned in both the Old and the New Testaments, and evil speaking is classed with the worst of sins.

The people of God are not only to refrain from speaking evil of one another, but they are admonished not to speak evil of any one. This does not mean that sin and wrongdoing are to be overlooked, but it does mean that one is not to spend his time talking about the things that are evil. In order to counteract evil, there are times when the wrongdoings of people must be mentioned. This can be done without falling into the habit of talking about evil things, or speaking of evil reports.

Evil speaking not only affects the reputation of those about whom we speak, but it contaminates the soul of those who do the talking. No one can indulge in evil talking, or talking about the mistakes and sins of others, without seriously affecting his own soul. The habit is a most dangerous sin,

and is doing more to poison the minds of otherwise good people than any other one thing that could be named. The practice of evil talking, or talking about things that are evil is, to the mind and soul, what unhealthy and unsanitary food is to the body. Men and women, who would have clean, healthy and pure minds, must learn to think and talk about the things that are helpful, and avoid, as much as possible, conversation about that which is poisonous to the mind and soul.

### **Honesty in Business.**

It showed a fine quality in the apostle to the Gentiles to be able to say, as he did say near the end of his earnest and successful ministry: "We have wronged no man, we have corrupted no man, we have defrauded no man" (2 Cor. 7: 2). In the next chapter he gives advice to those who would live the upright life in the business world: "Providing for honest things, not only in the sight of the Lord, but also in the sight of men" (2 Cor. 8: 21).

In these days, when there is a persistent grasping for money, and an insatiable desire for wealth, it is important that those who would deal honestly in the sight of God, as well as in the sight of men, be constantly on their guard. The world is full of dishonorable schemes and financial tricks, and on every hand those skilled in business are taking advantage of their fellow-man. The rich are growing richer, while the poor are finding it hard to make even a fair living. The disposition to accumulate

property, with a view of living in luxury, is inducing men to employ all kinds of schemes, in order to gain their ends, and in the rush for wealth, old-time principles of downright honesty are forgotten. While every man should endeavor to make a good living for himself and for his family, and should provide a good home for those entrusted to his care, and see to it that temporal provisions are made for the later years of life, still only methods that are considered honest should be employed in either making a living, or in accumulating property. Fortunate is the man, whether he accumulate much or little, who, at the close of his business career, can say, as Paul said: "We have wronged no man, we have corrupted no man, we have defrauded no man."

### **The Golden Rule.**

No better rule for the family, for the church or the world, was ever laid down than the one given by the great Teacher of all teachers: "All things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7: 12). The rule has well earned the title, which stands at the head of this chapter, and were it to become general in the life and practice of men and women, in every grade of society, this world would come marvelously near being a veritable paradise. It is not a matter of treating others as they treat you. That is earthly. But treat them as you would that they treat you, under like circumstances. This is heavenly. It means honesty all around, and also means

a fair chance for everybody, and a square deal for each person, whether rich or poor, great or small. The rule would settle all disputes between neighbor and neighbor, as well as between labor and capital. It would actually settle all strife between nations, and would settle the contest on every battle-field, without the loss of a man. Possibly we are not making enough of the Golden Rule. Not enough people are making it their standard in life. Not enough sermons are preached about the heaven-born rule, nor is it taught in the schools as it might be. The world over, there are plenty of rules for every line of business, and every department of life, but none of them measure up to the Golden Rule.

### **Holiness.**

Holiness and purity go together. Without the one the other will not exist. "Holiness unto the Lord," is one of the cardinal doctrines of the New Testament. We are told to "follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12: 14). This being true, there is no salvation in heaven for the man or the woman who does not follow after holiness. But, notice how the Lord speaks to his people, personally: "Be ye holy; for I am holy" (1 Peter 1: 16). The reason for holiness is that God is holy, and only the holy can see God. Hence, in 1 Thess. 5: 27, we read about "all the holy brethren." Holy people engage in "holy conversation and godliness" (2 Peter 3: 11).

Holiness unto the Lord leads up to the higher attainments in Christ Jesus. It means the ideal spiritual life,—the life that strives to rise above all that is unholy, impure and unclean. It is the ennobling and purifying quality in the Christian's make-up that places him in close, personal communion with the great Divine. This plane of living, however, is reached by the way of faith and obedience. Only those who have implicit faith in Jesus Christ, and keep his sayings, can claim the holiness so highly emphasized in the New Testament. Those who set aside the plain commandments, enjoined in the teachings of the Master and his disciples, have no Gospel claim whatever to holiness. The doctrine presupposes faithfulness in all things, and only those who are loyal to the Gospel can justly lay claim to holiness in the Lord. Men and women, who set up the claim of personal holiness without any regard whatever to the plain teachings of the New Testament, not only deceive themselves, but they may deceive others. Holiness and obedience go hand in hand.

### **Marriage and Divorce.**

Marriage is the first and oldest institution in the world, and dates from the Garden of Eden. God, seeing that it was not good for man to be alone, made for him a woman and thus sanctified and set his approval on the marriage relation. No institution can be more holy, and none should be more highly respected.

In the beginning God intended that there should

be one woman for each man, and that a union between the two should be for life. The idea of divorce, or separation, never entered into the primary arrangement. Divorce became an after-consideration, and was brought about by sin, or the hardening of the hearts of the people. While divorces were permitted under the Mosaic Law, the privilege, save for one cause, has been denied by the Gospel. In Matt. 19: 8, 9 we read: "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." This permits divorce, with privilege of remarriage, for the cause of fornication only, and even in providing for this permission, the church of God must be certain that this cause is clearly in evidence before she can even tolerate among her members a remarriage upon the part of the innocent party. In these days of extreme looseness in the divorce courts, and the lack of respect for the matrimonial vow, the greatest possible efforts should be made to maintain the sacredness and purity of the marriage relation. No church that has any regard whatever for the standing of her members, or her influence for good in the world, can afford to tolerate any looseness along this line. Without a standard here that is wholly above reproach, there is no possibility of maintaining a high spiritual standing in the community.



Considering marriage further, we can not too thoroughly emphasize the importance of the parties to the marriage contract being suited to each other in race, temperament, sentiment, training and religion. A union for life ought to be entered into with the utmost care, and with as little haste as practicable. Nor should the religious convictions of the parties be overlooked. Many of the best thinkers have reached the conclusion that a Christian should not marry outside of the faith. And, in fact, Paul would seem to sustain this conclusion in what he says in 1 Cor. 7: 39, about marrying "only in the Lord." In 2 Cor. 6: 14 we have this bearing on the same subject: "Be ye not unequally yoked together with unbelievers." There is no closer relation than that existing between husband and wife, and in view of this relationship, in which both are considered one flesh, the importance of a oneness in Christ Jesus can not be too often and too forcibly emphasized. Only when two are agreed in the one faith, can they walk together in perfect harmony, and bring up their children in the nurture and admonition of the Lord.

### **Christian Giving.**

The true worshipers of God, in all ages, have been noted for their liberality. Even before the giving of the law, we find Abraham making an offering of the "tenth part of all" to Melchisedec, priest of the most high God (Heb. 7: 1, 2). The generous giving for the erection of the temple, for the support of the elaborate system of worship, for

sacrifices, for offerings, and for other purposes, shows a spirit of liberality.

Then, all through the Old Testament we find traces of this spirit, and especially do we find it in the teaching of the faithful prophets. In this, none of them, however, surpasses what is recorded in Mal. 3: 10, where we read: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." God has never permitted the liberality of his faithful people to go unnoticed. Even the offering of the poor widow, who was able to give only a very small amount,—two mites,—received much more than a passing consideration. What she did has been made a matter of special record for the encouragement of all future generations (Mark 12: 42-44).

While the law of tithing may not have been carried over, and made the rule of giving for the new dispensation, still a far better rule has been recommended, and even emphasized. This rule will be found in 1 Cor. 16: 2: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." The man who lays by as "God hath prospered him" will always be found a liberal giver. Paul makes this further reference to giving: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9: 7). It will be observed that giving is urged as a heart work. One must purpose in his heart what

he is going to give, then he should give cheerfully, or as the apostle says: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8: 12).

Every Christian should be a liberal and a cheerful giver. He should train himself that way. His heart should be in this as well as in any other service. He should think the matter over, and then purpose in his heart just what he is going to do. He is in this world to do good, and he can help with his money as well as in other ways. There are the poor to feed, the naked to clothe, the Sunday-school work to support, the church expenses to meet, houses of worship to build, institutions of charity and education to be established, and the Gospel to be preached both in this and other lands. All of these afford the Christian an excellent opportunity to do good as he goes through the world, and in order that he may have something with which to aid, in many good lines of work, it is important that he early in life adopt some systematic rule for setting apart a reasonable part of his earnings. He can set apart one-tenth, or even more. At any rate, the giving should be regulated by the way the Lord is prospering him.

Giving, and especially systematic giving, is good for the soul. It makes one feel that he is living for some higher purpose than merely self-interest. As a good old Quaker one time said: "We go through this world but the one time, and while so doing we should do all the good we can." This should be the feeling of every Christian man and woman.

All should resolve to be of some value to suffering humanity. Liberal and systematic giving is the very best antidote against covetousness,—one of the very worst sins in the world. In fact, it is classed with drunkenness and fornication, and is also a form of idolatry. Those who, in good faith, and cheerfully set apart a reasonable share of their earnings or income, for deserving causes, will find giving one of the greatest blessings of life. It will shield them from the awful temptation of avarice and covetousness, and enable them most fully to realize that “it is more blessed to give than to receive” (Acts 20: 35).

### **A Life of Service.**

During the Civil War in the United States most of the soldiers enlisted for three years, or during the war. It is not this way in the great Christian army. Men and women are required to enlist for life, and then it is demanded of them that they are “faithful unto death,” for it is to such that the “crown of life” will be given (Rev. 2: 10).

A lifelong service means a lifelong faithfulness, lifelong obedience, as well as a lifelong witness for the Master and his kingdom. It is not sufficient to be converted. It is not enough merely to put on Christ in the sacred rite of baptism, nor is it sufficient to observe the church ordinances from year to year. All of this is right and proper, but a life of service means more than being born into the family of God, and observing the church sacraments. God’s children are supposed to be a working body, com-

posed of those who are in the church for a purpose, and that purpose to make themselves useful. If practicable, they should leave the world at least a little better than they find it. And especially should they strive to leave the church in a better condition than it was when they entered the body.

As viewed from the religious standpoint, the Christian's life should be a busy one. He is to serve his Maker diligently all the days of his life. His influence and the influence of all he controls should be on the side of the religion he professes. Whether he engages in manual labor or in business enterprises, or devotes his time to professional duties, everything undertaken and done should be with a view of advancing the interests of the kingdom. And his manner of life ought to be such as to impress all those around him with the fact that he is serving his God with a whole heart, as well as with all his substance.

Men and women are not converted merely to be saved. This is a part of the purpose, of course, but as new-born creatures they are to make themselves useful in some manner. If they can do nothing more, they can let their light shine. Then they can see to it that their influence, whether it be much or little, is on the right side of questions. In the great Christian army of God, in contending for righteousness and holiness, they can march with the army, work with the army, and die while in full service and on duty.

## **Death Not the End.**

Job, the sage of Uz, one time asked: "If a man die, shall he live again" (Job 14: 14)? Though he lived before the day of written revelation, he believed in God, and his soul cried out after him. He even looked beyond the grave, and endeavored to find an answer to his inquiry. The answer came a little later, for in chapter 19: 26 (American Revised Version) we read: "And after my skin, even this body, is destroyed, then without my flesh shall I see God." He then knew, as a matter of certainty, that he would live after death, and that death is not the end. The conviction of Job, regarding man's future condition, was the conviction of all the holy men and women of Bible times.

Even some of the heathen philosophers, and others of religious conceptions, died believing in a hereafter. While their idea of the one God may have been tainted with error, still, deep down in their souls, was the feeling that death would not be the end of their existence. Their souls' yearnings indicated to them that there is a hereafter. In fact, the thought of a future state for man became a conviction. The conviction became a part of the thinking man, and in the absence of the revelation, with which the Hebrew race was favored, they reached a settled conviction regarding their future. It was a conviction that was as well defined in their minds, and was as much a part of them as is the instinct of the bird for a warmer clime. The God who made the bird made the instinct, and he

also made the clime. Without the genial clime he never would have given the bird the instinct. And so it was with man even before the dawn of revelation. The God who made the man put into his soul the conviction of the hereafter, and it is just as natural for man to think of the life beyond as it is for the young bird, that has never been south, to feel that there is a far-away, genial clime.

But Paul, in the full light of revelation, did not need to depend wholly on the feeling that the Creator has planted in every man's soul. With him the future state of man was a matter of knowledge. Notice his careful statement, found in 2 Cor. 5: 1: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." With him it was not a vague conception, as he said, "We know." And what is true of the apostle, in this particular, may be true with all the believers in Christ Jesus. The conviction of a future existence was well fixed in the minds of all the apostles, for Jesus one time said to them: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14: 2, 3). Taking it the world over, including every race of people, civilized and uncivilized, there is probably no one thing more thoroughly settled than the reality of the future state, with the Christian having the real and proper conception.

## The State of the Dead.

The condition of man between death and the resurrection has always been a matter of interest. We see our loved ones close their eyes in death. We realize that the spirit has left the body, has entered into another state of existence, but what is its condition? Is the spirit, or soul,—and we shall make no distinction between soul and spirit in this chapter,—in a conscious or in an unconscious state? When the spirit of a dear friend leaves the body, is that spirit conscious of passing events? Can the spirit, in this state, think and observe what is going on? Let us see what the Scriptures have to say on the subject.

In the Sacred Record death is frequently called a sleep. It is said that Stephen fell asleep. While Lazarus was dead, Jesus said he was asleep. After the death of the body, the inspired writers did not consider the spirit dead. They regarded the condition of the dead as a sleep,—a very pleasant thought. Solomon makes a clear distinction between the body and the spirit at death, for he says: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it" (Eccles. 12: 7). The spirit of man, while in the care and presence of God, would certainly be alive. When John, the Revelator, was permitted to look into heaven, he "saw under the altar the souls of them that were slain" (Rev. 6: 9). These souls were alive, and conscious, for in the very next verse



it is said that they could talk. This, of itself, ought to settle the question.

We, however, call attention to the story of Lazarus and Dives, as told in Luke 16: 19-31. Here we are told that Lazarus and the rich man died, the former being taken to Abraham's bosom, while the latter lifted up his eyes in Hades. Not only so, but we find both of them conscious, and capable of thinking and acting. No clearer evidence of a conscious state, after death, could be placed in human language.

To this we add the observation made on the Mount of Transfiguration. In this instance, and in the presence of Peter, James and John, Moses and Elijah, in their glorified state, appeared and conversed with Christ. Moses had been dead more than 1,400 years, while Elijah was translated over 900 years before. The mere fact that these men, after an absence of hundreds of years, could return to the scenes of earth, and converse so as to be heard and understood, should be regarded as evidence of the most satisfactory type, in support of the conscious state of men and women between death and the resurrection.

### **The Second Coming of Christ.**

One could hardly conceive of a more impressive object lesson than that given the apostles on the Mount of Olives, at the ascension of Jesus. We are told in Luke 24: 50-53, and Acts 1: 9-12, that he led his trusted few out as far as Bethany, on the eastern slope of the mount, and there, in broad daylight,

was seen to ascend into heaven, a cloud receiving him out of their sight. Two celestial beings standing by said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

One could wish no finer evidence in support of the doctrine of the return of the Master to the earth. For those who witnessed the scene, and heard the declaration of the two angels, it was a lesson never to be forgotten, and one that proved an encouragement to them to their dying day. They came from the mount feeling that, at his own appointed time, their Master would return to the earth, and wherever they went they preached this part of the Gospel, and exhorted the believers to "comfort one another with these words" (1 Thess. 4: 18).

The prophecy relating to the second coming of Christ may be traced back to the time of Enoch, before the flood, for in Jude 14 we read: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints." Jesus also foretold his coming. Read these words from Matt. 25: 31: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Time and again he confirms this statement, and especially so in John 14: 3, where we read: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also."

But no lesson went home to the hearts of the apostles like the one given on the Mount of Olives.

They not only believed that Jesus would return to the earth, but they wrote like men who believed that doctrine. Peter, who was present, saw the ascension, and heard what the two angels said, just a little later declared, in one of his addresses, referring to the presence of the Lord: "And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things" (Acts 3: 20, 21). More than thirty years afterwards he wrote: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3: 10).

Paul was not present when the angels spoke of the return of the Master, but he, too, became an earnest believer in the doctrine, and makes a number of references to it in his writings. We present but one quotation from him, and in this we have him speak fully: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4: 15-17). No language employed by the apostle could more thoroughly have committed him to the doctrine we are presenting in this chap-

ter. There is no explaining it away. It is a straightforward statement, to the effect that Jesus will one of these days descend from heaven. As he was seen to go into heaven, so he will return in like manner. In fact, the prevailing opinion among the disciples was the early appearance of their Lord and Master. However, "of the day and the hour of his coming knoweth no man." But when he does appear, he will come on the clouds of heaven, accompanied by the angels, and every eye shall behold him.

### **The Resurrection.**

The return of the Master, after an absence of hundreds of years, will mean the beginning of a new era in the history of the world, with one event following in the wake of another. The more striking of these events will be the resurrection of the righteous dead. Paul makes mention of this in 1 Thess. 4: 16, saying: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."

The fact that the saints shall rise first shows that there is a first, as well as a second resurrection. We have a significant reference to this in 1 Cor. 15: 23, where this reading is found: "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." Christ becomes, as stated, the firstfruits of the resurrection. In fact, he declares: "I am the resurrection" (John 11: 25). He was crucified, buried and arose from the

dead the third day, thus being recognized not only as the firstfruits of the resurrection, but also as the resurrection itself. The resurrection became possible only because Jesus broke the bars of death and came alive from the tomb,—therefore “the firstfruits of them that slept” (1 Cor. 15: 20).

Referring again to verse 23, as quoted, we notice that after the resurrection of Christ we have the resurrection of those “that are Christ’s at his coming.” As sure as we have the resurrection of Christ, just that certain do we have the resurrection of those who have been his faithful followers. Not only so, but the resurrection of these takes place at the Master’s coming. It is a case, in the resurrection, of “every man in his own order.” First Christ, then his followers, and last the unrighteous. This doctrine of the first and second resurrection is too clearly stated in Rev. 20: 5, 6 to be misunderstood. We have this reading: “But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”

Here we have the “first resurrection” and the “second death” distinctly named, with a period of one thousand years between them, the resurrection of the righteous being at the beginning of the period, and the resurrection of the wicked at the end. The statement, “The rest of the dead lived not again until the thousand years were finished,” is further proof of the resurrection of the wicked,

one thousand years after the resurrection of the saints. Since "the dead in Christ shall rise first," as Paul states it, "and so shall . . . ever be with the Lord" (1 Thess. 4: 17), no wonder that John, the author of Revelation, broke forth and said: "Blessed and holy is he that hath part in the first resurrection." Well may the saints "comfort one another with these words."

### **Christ's Personal Reign.**

The coming of Jesus, on the clouds of heaven, and accompanied by the holy angels, means the ushering in of the millennium or the one thousand years' reign of Christ upon the earth. During this period he will reign as King of kings and Lord of lords. In a brief chapter we can not even name all that may possibly take place during this period, as prophesied by different writers. A reference to a few points will be sufficient to arouse interest and to comfort those who look forward to the time when the people of God can live in a world where righteousness shall prevail as the waters cover the great deep.

John, in Rev. 20: 1-3, telling about the beginning of this period, says: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should

be fulfilled." Next comes the resurrection of the righteous, as stated in the previous chapter of this work, and then follows the Master's personal reign. Notice what is said in verses four and five of the chapter in Revelation cited, about the one-thousand-year period: "And they lived and reigned with Christ a thousand years." Then it is said that "the rest of the dead lived not again until the thousand years were finished." We also notice that Satan is to be bound a thousand years. These citations show that there is to be a period of ten full centuries when Satan is to have no dominion in the world. He is to be bound, and will therefore not be permitted to "deceive the nations" until the close of the period.

With Satan bound and the righteous of all previous ages being with Christ during his marvelous reign, we can look for the most delightful period ever known in the history of the world. Wars will cease from one end of the earth to the other. All the saloons and the sinful dens of this world will disappear. All the instruments of warfare, the world over, will be converted into articles of utility; every fort will be dismantled, and all the warships of every nation will be remodeled for the use of a righteous people. We may well conclude that the world will then be at its best. Strife between nations, as well as contentions between man and man must cease. The controversy between capital and labor will cease, and the rule of right will be the rule for all nations, tribes and people. Who would not want to live in the world during this blessed period? Again, we quote the comforting words of

the Revelator: "Blessed and holy is he that hath part in the first resurrection."

It is painful to think that this happy period,—the millennium,—must come to an end. We read that at the end of the thousand years Satan "must be loosed a little season." Then he will go out "to deceive the nations which are in the four quarters of the earth," possibly Europe, Asia, Africa, and America, including the isles of the seas. Now follows the greatest strife ever known in the world's history. The Satanic power, however, will be broken up and the kingdom of Satan completely destroyed (Rev. 20: 8, 9, 11, 12). After this comes the final judgment.

### **The Final Judgment.**

For every man and woman two things are certain: first death and then the judgment. Or, as the writer of Hebrews puts it: "It is appointed unto men once to die, but after that the judgment" (9: 27). Whatever may be said of the judgment we pass on ourselves, or the forgiveness of sins, or the perfection, or even the happiness to which the righteous may attain in this life, there is nevertheless "appointed a day in the which he [God] will judge the world in righteousness" (Acts 17: 31). In confirmation of this Paul further says: "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2: 16).

All the events of earth,—past, present and future,—lead up to this great day,—the judgment day. The rich and the poor, the great and the small, the



master and the servant, the oppressor and the oppressed, friends and enemies, as well as the saint and the sinner, must face the same tribunal and hear the decision from which there is no appeal. In the New Testament we have some vivid pictures of the judgment scene, and while considering this as the culminating event of earth, we do not wish to occupy space in discussing the meaning of the word "day," as it applies to the time of the judgment, or the location of the final tribunal. We emphasize the great and solemn fact that the judgment for every human being of earth is a matter of absolute certainty.

In Rev. 20: 11-15 John describes the scene as it appeared to him: "I saw a great white throne, and him that sat on it." He then continues: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

This judgment scene, however, was preceded by the general resurrection, for the sea gave up her dead, and even Hades, or the unseen world, gave up its dead, and all were judged together. We are then told that the "books were opened,"—possibly the Old and New Testaments,—and then the "book of life," and the dead were judged out of the things written in these books. It is further

stated, in verse fifteen, that "whosoever was not found written in the book of life, was cast into the lake of fire." Notice another description.

The scene is graphically described by Jesus himself in Matt. 25: 31-46. His description is introduced by a reference to his second coming, in which he says: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." He omits what John later on records concerning the binding of Satan, his one thousand years' reign upon the earth, and the destruction of Satan's kingdom. He describes the judgment scene by saying that "before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And after presenting the reason for accepting the one class and rejecting the other, he adds: "And these [the disobedient] shall go away into everlasting punishment; but the righteous into life eternal." This ends the judgment scene, with the books closed and that, too, forever.

### **The Destiny of the Wicked.**

No one can read the Bible without being reminded, at almost every turn, of the displeasure of the Lord with those who deliberately refuse to walk in his ways. What is said of the punishment meted out to

the ungodly antediluvians, and the wicked inhabitants of Sodom and Gomorrah, as well as to others, shows how he deals with sin. While he is a loving Father, and is disposed to deal kindly with the erring, yet he is just, and can not, and will not tolerate persistent and willful disobedience.

For man he has done all, and even more, than reason would demand. He even gave his only Son to suffer and die, that men and women might be redeemed from their sins, and placed in a position to accept eternal life. But when they deliberately reject the easy terms of salvation, refuse to acknowledge the God who made them, trample under foot the mercies of heaven, and dishonor the Son who died for them, what else could such people expect, aside from banishment from the presence of the Lord?

It is useless to attempt to reason away the idea of a future place of punishment for the wicked. The wisest of men would never think of running a government without jails and penitentiaries. Something, they say, must be done with the law-breakers. Should we expect God to run a world like this without a place of confinement for the wicked? They can not be reformed; they can not be made fit subjects for heaven, and what is to be done with them?

It is sad to think of men and women being sent away into everlasting punishment (Matt. 25: 46), but this is what the Master says will happen to the disobedient. Not only so, but he says the time is coming, in the winding up of the affairs of the human race, when the Judge of all the earth will say: "Depart from me, ye cursed, into everlasting fire, pre-

pared for the devil and his angels" (Matt. 25: 41). We read that the rich man (Luke 16) lifted up his eyes in hades, being in torment. Then we have the Psalmist (9: 17) saying: "The wicked shall be turned into hell, and all the nations that forget God." And to this we may yet add the words of the Master, when contrasting the destiny of the righteous with that of the wicked: "But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 8: 12).

All of this is fearful to contemplate, but let it be remembered that the disobedient have had warning, year after year, and have been given ample time to repent, and to make their "calling and election sure." When everything possible has been done to save the ungodly, and they will simply not be saved, they have no one to blame but themselves. Hell has been made for the wicked, and if people persist in traveling on the broad way "that leadeth to destruction," what else can be expected but that they, like Dives, will some sad day open their eyes in hades, being in torment? It is but the logical ending of a life of disobedience, however unfortunate the fate, and it is useless to minimize the terrible consequences.

### **The Home of the Righteous.**

"Mother, home and heaven," are said to be the sweetest words in the English language, with heaven, the home of the righteous, standing at the head of the list. Heaven, the abode of the angels, and the final dwelling place of the blessed, has always been looked upon as the embodiment of everything that

goes to make up true happiness. It means the end of life's journey, be it long or short, and the final and eternal resting place of the Christian pilgrim. About the land of eternal rest and never-ending bliss, poets have sung, authors have written, orators have discoursed and saints have dreamed, until the world resounds with praise to the God who, through his Son, and by the guidance of the Holy Spirit, has made it accessible to all the faithful and true of earth.

Running through the Bible, from Genesis to Revelation, there is a continuous reference to the final abode of the righteous. From Enoch to Jacob at Bethel, from Bethel to the translation of Elijah, and again from Elijah to the ascension of the Master, and to the New Jerusalem, which John saw coming down from God, out of heaven, we have one reference after another to the "land of pure delight where saints immortal reign." We need not pause to discuss the location, or the probable features of heaven. We know it to be a reality, and that the God, who made the vast universe, with the unnumbered stars, has also provided a dwelling place for his people. Jesus at one time comforted his disciples by saying: "In my Father's house are many mansions, . . . I go to prepare a place for you" (John 14: 2).

Paul had clear conceptions of heaven. He tells us that one time in his life he was caught up into the third heaven, the paradise of God, whether in the body, or out of the body, he could not tell, but he knew that he was there, and heard things that he was not permitted to relate (2 Cor. 12: 2-4). After this experience he could well say: "For we know that if

our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens " (2 Cor. 5: 1). Heaven was not a theory with him. It was not even a matter of faith. It was more, for it was a matter of actual knowledge and experience. Hence he could consistently say, "We know." Not only so, but he could, with equal confidence, look forward to the time of his reward. Of this he speaks, after he had fought the good fight, and kept the faith, and was nearing the end of his course: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4: 8).

No finer picture of the home of the righteous was ever shown than that seen by John and described in Rev. 21. He "saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride for her husband." He tells of the jasper walls, the pearly gates and the gold-paved streets. This is not only a picture of the church in her renovated state, but a most vivid representation of the glory, charm and beauty of heaven itself.

A home in heaven, and life eternal: this is the reward of the righteous. This has been the dream of the faithful of every age and clime. Like Paul, they died in the faith, knowing that a crown of life and a "house not made with hands, eternal in the heavens" awaits them. To all such Jesus has said: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the

world" (Matt. 25: 34). Then, speaking of the joy and comfort of the blessed, he says: "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God" (Luke 13: 29). In another place (Matt. 8: 11) we are told that the saved shall "sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." It will not be the mere joy of sitting down with the righteous of all ages, but it will also be a matter of future recognition. Those who are permitted to associate with Abraham and others in the paradise of God, will soon learn to know them. They will know Paul, and all the apostles, along with Moses and Elijah. The two latter were recognized while in their glorified state on the Mount of Transfiguration, and of course will be recognized in heaven by the redeemed. And if all of this is true,—and it certainly is,—then friends shall know each other when they meet in the final kingdom.

In view of what is in reservation for the redeemed, heaven and eternal life are not only worth striving for, but are of far more value than all the wealth and honors of earth. Well has it been said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2: 9).

"My heav'nly home is bright and fair,  
Nor pain nor death can enter there;  
Its glitt'ring tow'rs the sun outshine,  
That heav'nly mansion shall be mine."







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Moore, J. H.

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